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THE
HISTORY
OF
THE DECLINE AND FALL
OF THE
ROMAN EMPIRE.

BY EDWARD GIBBON, ESQ.

WITH NOTES

BY THE REV. H. H. MILMAN.

PREBENDARY OF ST. PETER'S AND VICAR OF ST. MARGARET'S WESTMINSTER.

IN EIGHT VOLUMES.

VOL. VIII.



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1840

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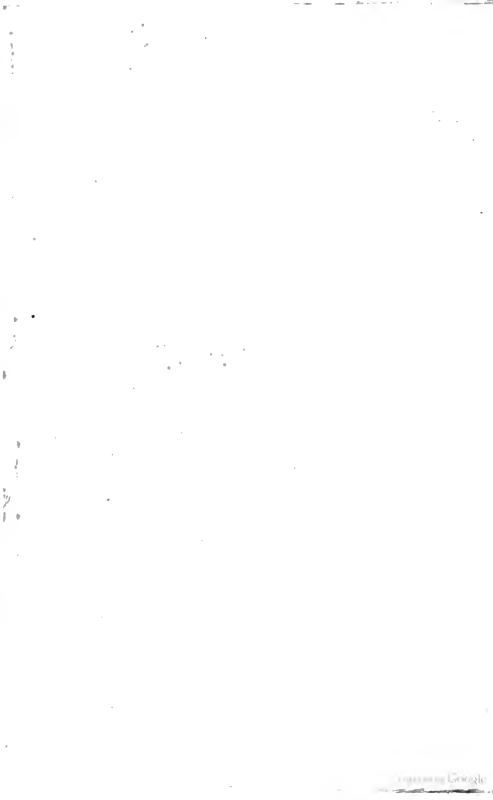
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THE
HISTORY
OF
THE DECLINE AND FALL
OF THE
ROMAN EMPIRE.

CHAPTER LXII.

The Greek Emperors of Nice and Constantinople. — Elevation and Reign of Michael Palæologus. — His false Union with the Pope and the Latin Church. — Hostile Designs of Charles of Anjou. — Revolt of Sicily. — War of the Catalans in Asia and Greece. — Revolutions and present State of Athens.

THE loss of Constantinople restored a momentary vigour to the Greeks. From their palaces, the princes and nobles were driven into the field; and the fragments of the falling monarchy were grasped by the hands of the most vigorous or the most skilful candidates. In the long and barren pages of the Byzantine annals (1), it would not be an easy task to equal the two characters of Theodore Lascaris and John Ducas Vataces (2), who replanted and upheld the Roman standard at Nice in Bithynia. The difference of their virtues was happily suited to the diversity of their situa-

Restoration
of the Greek
empire.

Theodore
Lascaris,
A. D.
1204—1222.

(1) For the reigns of the Nicene emperors, more especially of John Vataces and his son, their minister, George Acropolita, is the only genuine contemporary; but George Pachymer returned to Constantinople with the Greeks at the age of nineteen (Hancini, de Script. Byzant. c. 33, 34. p. 564—578. Fabric. Bibliot. Græc. tom. vi. p. 448—460.). Yet the history of Nicephorus Gregoras, though of the xivth century, is a valuable narrative from the taking of Constantinople by the Latins.

(2) Nicephorus Gregoras (l. ii. c. 1.) distinguishes between the δῆμιος ἄρχων of Lascaris, and the βασιλεὺς of Vataces. The two portraits are in a very good style.

John Duran
Vataces,
A. D.
1227—1255,
Oct. 30.

tion. In his first efforts, the fugitive Lascaris commanded only three cities and two thousand soldiers: his reign was the season of generous and active despair: in every military operation he staked his life and crown; and his enemies, of the Hellespont and the Mæander, were surprised by his celerity and subdued by his boldness. A victorious reign of eighteen years expanded the principality of Nice to the magnitude of an empire. The throne of his successor and son-in-law Vataces was founded on a more solid basis, a larger scope, and more plentiful resources; and it was the temper, as well as the interest, of Vataces to calculate the risk, to expect the moment, and to insure the success, of his ambitious designs. In the decline of the Latins, I have briefly exposed the progress of the Greek; the prudent and gradual advances of a conqueror, who, in a reign of thirty-three years, rescued the provinces from national and foreign usurpers, till he pressed on all sides the Imperial city, a leafless and sapless trunk, which must fall at the first stroke of the axe. But his interior and peaceful administration is still more deserving of notice and praise (3). The calamities of the times had wasted the numbers and the substance of the Greeks: the motives and the means of agriculture were extirpated; and the most fertile lands were left without cultivation or inhabitants. A portion of this vacant property was occupied and improved by the command, and for the benefit, of the emperor: a powerful hand and a vigilant eye supplied and surpassed, by a skilful management, the minute diligence of a private farmer: the royal domain became the garden and granary of Asia; and without impoverishing the people, the sovereign acquired a fund of innocent and productive wealth. According to the nature of the soil, his lands were sown with corn or planted with vines; the pastures were filled with horses and oxen, with sheep and hogs; and when Vataces presented to the empress a crown of diamonds and pearls, he informed her, with a smile, that this precious ornament arose from the sale of the eggs of his innumerable poultry. The produce of his domain was applied to the maintenance of his palace and hospitals, the calls of dignity and benevolence: the lesson was still more useful than the revenue: the plough was restored to its ancient security and honour; and the nobles were taught to seek a sure and independent revenue from their estates, instead of adorning their splendid beggary by the oppression of the people, or (what is almost the same) by the favours of the court. The superfluous stock of corn and cattle was eagerly purchased by the Turks, with whom Vataces preserved a strict and sincere alliance; but he discouraged the importation of foreign manufactures, the costly silks

(3) Pachymer, l. i. c. 23, 24. Nic. Greg. l. ii. c. 6. The reader of the Byzantines must observe how rarely we are indulged with such precious details.

of the East, and the curious labours of the Italian looms. "The demands of nature and necessity," was he accustomed to say, "are indispensable; but the influence of fashion may rise and sink" "at the breath of a monarch;" and both his precept and example recommended simplicity of manners and the use of domestic industry. The education of youth and the revival of learning were the most serious objects of his care; and, without deciding the precedence, he pronounced with truth, that a prince and a philosopher (4) are the two most eminent characters of human society. His first wife was Irene, the daughter of Theodore Lascaris, a woman more illustrious by her personal merit, the milder virtues of her sex, than by the blood of the Angeli and Comneni, that flowed in her veins, and transmitted the inheritance of the empire. After her death he was contracted to Anne, or Constance, a natural daughter of the emperor Frederic the second; but as the bride had not attained the years of puberty, Vataces placed in his solitary bed an Italian damsel of her train; and his amorous weakness bestowed on the concubine the honours, though not the title, of lawful empress. His frailty was censured as a flagitious and damnable sin by the monks; and their rude invectives exercised and displayed the patience of the royal lover. A philosophic age may excuse a single vice, which was redeemed by a crowd of virtues; and in the review of his faults, and the more intemperate passions of Lascaris, the judgment of their contemporaries was softened by gratitude to the second founders of the empire (5). The slaves of the Latins, without law or peace, applauded the happiness of their brethren who had resumed their national freedom; and Vataces employed the laudable policy of convincing the Greeks of every dominion that it was their interest to be enrolled in the number of his subjects.

A strong shade of degeneracy is visible between John Vataces and his son Theodore; between the founder who sustained the weight, and the heir who enjoyed the splendour, of the Imperial crown (6). Yet the character of Theodore was not devoid of energy; he had been educated in the school of his father, in the exercise of war and hunting: Constantinople was yet spared; but in the three years of a short reign, he thrice led his armies into the

Theodore
Eastern II.
A. D. 1255,
Oct. 30—
A. D. 1259,
August.

(4) Μέγας φιλομαθὴς ἄνθρωπος ἐνομαστίτατος βασιλεὺς καὶ φιλόσοφος (Grec. Acropol. c. 32.). The emperor, in a familiar conversation, examined and encouraged the studies of his future legothète.

(5) Compare Acropolita (c. 18. 52.), and the two first books of Nicephorus Gregoras.

(6) A Persian saying, that Cyrus was the father, and Darius the master, of his subjects, was applied to Vataces and his son. But Pachymer (l. i. c. 23.) has mistaken the mild Darius for the cruel Cambyzes, despot or tyrant of his people. By the institution of taxes, Darius had incurred the less odious, but more contemptible, name of Κόωνλος, merchant or broker (Herodotus, lii. 89.).

* Sister of Manfred, afterwards king of Naples. Nic. Greg. p. 45.—M.

heart of Bulgaria. His virtues were sullied by a choleric and suspicious temper: the first of these may be ascribed to the ignorance of control; and the second might naturally arise from a dark and imperfect view of the corruption of mankind. On a march in Bulgaria, he consulted on a question of policy his principal ministers; and the Greek logothete, George Acropolita, presumed to offend him by the declaration of a free and honest opinion. The emperor half-unsheathed his cimeter; but his more deliberate rage reserved Acropolita for a baser punishment. One of the first officers of the empire was ordered to dismount, stripped of his robes, and extended on the ground in the presence of the prince and army. In this posture he was chastised with so many and such heavy blows from the clubs of two guards or executioners, that when Theodore commanded them to cease, the great logothete was scarcely able to rise and crawl away to his tent. After a seclusion of some days, he was recalled by a peremptory mandate to his seat in council; and so dead were the Greeks to the sense of honour and shame, that it is from the narrative of the sufferer himself that we acquire the knowledge of his disgrace (7). The cruelty of the emperor was exasperated by the pangs of sickness, the approach of a premature end, and the suspicion of poison and magic. The lives and fortunes, the eyes and limbs, of his kinsmen and nobles, were sacrificed to each sally of passion; and before he died, the son of Vataces might deserve from the people, or at least from the court, the appellation of tyrant. A matron of the family of the Palæologi had provoked his anger by refusing to bestow her beautiful daughter on the vile plebeian who was recommended by his caprice. Without regard to her birth or age, her body, as high as the neck, was inclosed in a sack with several cats, who were pricked with pins to irritate their fury against their unfortunate fellow-captive. In his last hours the emperor testified a wish to forgive and be forgiven, a just anxiety for the fate of John his son and successor, who, at the age of eight years, was condemned to the dangers of a long minority. His last choice entrusted the office of guardian to the sanctity of the patriarch Arsenius, and to the courage of George Muzalon, the great domestic, who was equally distinguished by the royal favour and the public hatred. Since their connection with the Latins, the names and privileges of hereditary rank had insinuated themselves into the Greek monarchy; and the noble families (8) were provoked by the elevation of a worthless favourite, to whose influence they imputed the errors and calamities of the late reign.

Minority of
John
Lascaris,
A. D. 1259,
August.

[7] Acropolita (c. 63.) seems to admire his own firmness in sustaining a beating, and not returning to connect till he was called. He relates the exploits of Theodore, and his own services, from c. 53. to c. 74. of his history. See the third book of Nicephorus Gregoras.

[8] Pachymer (l. i. c. 21.) names and discriminates fifteen or twenty Greek families, καὶ ἕτεροι ἄλλοι, οἷς ἡ μεγαλοκίνητος σεπὶ καὶ χρυσῇ συγκειραμένη. Does he mean, by this decoration, a figurative, or a real golden chain? Perhaps, both.

In the first council, after the emperor's death, Muzalon, from a lofty throne, pronounced a laboured apology of his conduct and intentions: his modesty was subdued by an unanimous assurance of esteem and fidelity; and his most inveterate enemies were the loudest to salute him as the guardian and saviour of the Romans. Eight days were sufficient to prepare the execution of the conspiracy. On the ninth, the obsequies of the deceased monarch were solemnised in the cathedral of Magnesia (9), an Asiatic city, where he expired, on the banks of the Hermus, and at the foot of mount Sipylus. The holy rites were interrupted by a sedition of the guards; Muzalon, his brothers, and his adherents, were massacred at the foot of the altar; and the absent patriarch was associated with a new colleague, with Michael Palæologus, the most illustrious, in birth and merit, of the Greek nobles (10).

Of those who are proud of their ancestors, the far greater part must be content with local or domestic renown; and few there are who dare trust the memorials of their family to the public annals of their country. As early as the middle of the eleventh century, the noble race of the Palæologi (11) stands high and conspicuous in the Byzantine history: it was the valiant George Palæologus who placed the father of the Comneni on the throne; and his kinsmen or descendants continue, in each generation, to lead the armies and councils of the state. The purple was not dishonoured by their alliance; and had the law of succession, and female succession, been strictly observed, the wife of Theodore Lascaris must have yielded to her elder sister, the mother of Michael Palæologus, who afterwards raised his family to the throne. In his person, the splendour of birth was dignified by the merit of the soldier and statesman: in his early youth he was promoted to the office of *constable* or commander of the French mercenaries; the private expense of a day never exceeded three pieces of gold; but his ambition was rapacious and profuse; and his gifts were doubled by the graces of his conversation and manners. The love of the soldiers and people excited the jealousy of the court; and Michael thrice escaped from the dangers in which he was involved by his own imprudence or that of his friends. 1. Under the reign of Justice and Vataces, a dispute arose (12) between two officers, one of

Family and
character of
Michael
Palæologus.

[9] The old geographers, with Cellarius and D'Anville, and our travellers, particularly Pocock and Chandler, will teach us to distinguish the two *Magnesias* of Asia Minor, of the Meander and of Sipylus. The latter, our present object, is still flourishing for a Turkish city, and has eight hours, or leagues, to the north-east of Smyrna (*Tournefort, Voyage du Levant, tom. iii. lettre xxii. p. 365—370. Chandler's Travels into Asia Minor, p. 267.*)

[10] See *Acropolis* [c. 75, 76, &c.], who lived too near the times; *Pachymer* [l. i. c. 13—25.], *Gregoras* [l. iii. c. 3, 4, 5.].

[11] The pedigree of Palæologus is explained by *Ducange* (*Famil. Byzant. p. 230, &c.*): the events of his private life are related by *Pachymer* [l. i. c. 7—12.] and *Gregoras* [l. ii. 8. l. iii. 2. 4. l. iv. 1.] with visible favour to the father of the reigning dynasty.

[12] *Acropolis* [c. 50.] relates the circumstances of this curious adventure, which seem to have escaped the more recent writers.

whom accused the other of maintaining the hereditary right of the Palæologi. The cause was decided, according to the new jurisprudence of the Latins, by single combat: the defendant was overthrown; but he persisted in declaring that himself alone was guilty; and that he had uttered these rash or treasonable speeches without the approbation or knowledge of his patron. Yet a cloud of suspicion hung over the innocence of the constable: he was still pursued by the whispers of malevolence; and a subtle courtier, the archbishop of Philadelphia, urged him to accept the judgment of God in the fiery proof of the ordeal (13). Three days before the trial, the patient's arm was inclosed in a bag, and secured by the royal signet; and it was incumbent on him to bear a red-hot ball of iron three times from the altar to the rails of the sanctuary, without artifice and without injury. Palæologus eluded the dangerous experiment with sense and pleasantry. "I am a soldier," said he, "and will boldly enter the lists with my accusers; but a layman, a sinner like myself, is not endowed with the gift of miracles. Your piety, most holy prelate, may deserve the interposition of heaven, and from your hands I will receive the fiery globe, the pledge of my innocence." The archbishop started; the emperor smiled; and the absolution or pardon of Michael was approved by new rewards and new services. II. In the succeeding reign, as he held the government of Nice, he was secretly informed, that the mind of the absent prince was poisoned with jealousy; and that death or blindness would be his final reward. Instead of awaiting the return and sentence of Theodore, the constable, with some followers, escaped from the city and the empire; and though he was plundered by the Turkmans of the desert, he found an hospitable refuge in the court of the sultan. In the ambiguous state of an exile, Michael reconciled the duties of gratitude and loyalty: drawing his sword against the Tartars; admonishing the garrisons of the Roman limit; and promoting, by his influence, the restoration of peace, in which his pardon and recal were honourably included. III. While he guarded the West against the despot of Epirus, Michael was again suspected and condemned in the palace; and such was his loyalty or weakness, that he submitted to be led in chains above six hundred miles from Durazzo to Nice. The civility of the messenger alleviated his disgrace; the emperor's sickness dispelled his danger; and the last breath of Theodore, which recommended his infant son, at once acknowledged the innocence and the power of Palæologus.

But his innocence had been too unworthily treated, and his power

[13] Pachymer (l. i. c. 12.), who speaks with proper contempt of this barbarous trial, affirms, that he had seen in his youth many persons who had sustained, without injury, the fiery ordeal. As a Greek, he is credulous; but the ingenuity of the Greeks might furnish some remedies of art or fraud against their own superstition, or that of their tyrant.

was too strongly felt, to curb an aspiring subject in the fair field that was opened to his ambition (14). In the council after the death of Theodore, he was the first to pronounce, and the first to violate, the oath of allegiance to Muzalon; and so dexterous was his conduct, that he reaped the benefit, without incurring the guilt, or at least the reproach, of the subsequent massacre. In the choice of a regent, he balanced the interests and passions of the candidates; turned their envy and hatred from himself against each other, and forced every competitor to own, that, after his own claims, those of Palæologus were best entitled to the preference. Under the title of great duke, he accepted or assumed, during a long minority, the active powers of government; the patriarch was a venerable name; and the factious nobles were seduced, or oppressed, by the ascendant of his genius. The fruits of the economy of Vataces were deposited in a strong castle on the banks of the Hermus, in the custody of the faithful Varangians: the constable retained his command or influence over the foreign troops; he employed the guards to possess the treasure, and the treasure to corrupt the guards; and whatsoever might be the abuse of the public money, his character was above the suspicion of private avarice. By himself, or by his emissaries, he strove to persuade every rank of subjects, that their own prosperity would rise in just proportion to the establishment of his authority. The weight of taxes was suspended, the perpetual theme of popular complaint; and he prohibited the trials by the ordeal and judicial combat. These Barbaric institutions were already abolished or undermined in France (15) and England (16); and the appeal to the sword offended the sense of a civilised (17), and the temper of an unwarlike, people. For the future maintenance of their wives and children, the veterans were grateful: the priest and the philosopher applauded his ardent zeal for the advancement of religion and learning; and his vague promise of rewarding merit was applied by every candidate to his own

His elevation
to the throne.

[14] Without comparing Pachymer to Thucydides or Tacitus, I will praise his narrative (l. i. c. 13—32. l. ii. c. 1—9.), which pursues the ascent of Palæologus with eloquence, perspicuity, and tolerable freedom. Acropolis is more cautious, and Gregoras more concise.

[15] The judicial combat was abolished by St. Louis in his own territories; and his example and authority were at length prevalent in France (*Esprit des Loix*, l. xxviii. c. 29.).

[16] In civil cases Henry II. gave an option to the defendant: Glanville prefers the proof by evidence, and that by judicial combat is reprobated in the *Fleta*. Yet the trial by battle has never been abrogated in the English law, and it was ordered by the judges as late as the beginning of the last century.*

[17] Yet an ingenious friend has urged to me in mitigation of this practice, 1. That in nations emerging from barbarism, it moderates the licence of private war and arbitrary revenge. 2. That it is less absurd than the trials by the ordeal, or boiling water, or the cross, which it has contributed to abolish. 3. That it served at least as a test of personal courage; a quality so seldom united with a base disposition, that the danger of a trial might be some check to a malicious prosecutor, and an useful barrier against injustice supported by power. The gallant and unfortunate earl of Surrey might probably have escaped his unmerited fate, had not his demand of the combat against his superior been over-ruled.

* And even demanded in the present. — M.

hopes. Conscious of the influence of the clergy, Michael successfully laboured to secure the suffrage of that powerful order. Their expensive journey from Nice to Magnesia, afforded a decent and ample pretence: the leading prelates were tempted by the liberality of his nocturnal visits; and the incorruptible patriarch was flattered by the homage of his new colleague, who led his mule by the bridle into the town, and removed to a respectful distance the importunity of the crowd. Without renouncing his title by royal descent, Palæologus encouraged a free discussion into the advantages of elective monarchy; and his adherents asked, with the insolence of triumph, what patient would trust his health, or what merchant would abandon his vessel, to the *hereditary* skill of a physician or pilot? The youth of the emperor, and the impending dangers of a minority, required the support of a mature and experienced guardian; of an associate raised above the envy of his equals, and invested with the name and prerogatives of royalty. For the interest of the prince and people, without any selfish views for himself or his family, the great duke consented to guard and instruct the son of Theodore; but he sighed for the happy moment when he might restore to his firmer hands the administration of his patrimony, and enjoy the blessings of a private station. He was first invested with the title and prerogatives of *despot*, which bestowed the purple ornaments and the second place in the Roman monarchy. It was afterwards agreed that John and Michael should be proclaimed as joint emperors, and raised on the buckler, but that the pre-eminence should be reserved for the birthright of the former. A mutual league of amity was pledged between the royal partners; and in case of a rupture, the subjects were bound, by their oath of allegiance, to declare themselves against the aggressor; an ambiguous name, the seed of discord and civil war. Palæologus was content; but on the day of the coronation, and in the cathedral of Nice, his zealous adherents most vehemently urged the just priority of his age and merit. The unseasonable dispute was eluded by postponing to a more convenient opportunity the coronation of John Lascaris; and he walked with a slight diadem in the train of his guardian, who alone received the Imperial crown from the hands of the patriarch. It was not without extreme reluctance that Arsenius abandoned the cause of his pupil; but the Varangians brandished their battle-axes; a sign of assent was extorted from the trembling youth; and some voices were heard, that the life of a child should no longer impede the settlement of the nation. A full harvest of honours and employments was distributed among his friends by the grateful Palæologus. In his own family he created a despot and two sebastocrators; Alexius Strategopulus was decorated with the title of Cæsar; and that veteran commander soon repaid the obligation, by restoring Constantinople to the Greek emperor.

Michael
Palæologus
emperor,
A. D. 1260,
Jan. 1.

It was in the second year of his reign, while he resided in the palace and gardens of Nymphæum (18), near Smyrna, that the first messenger arrived at the dead of night; and the stupendous intelligence was imparted to Michael, after he had been gently waked by the tender precaution of his sister Eulogia. The man was unknown or obscure; he produced no letters from the victorious Cæsar; nor could it easily be credited, after the defeat of Vataces and the recent failure of Palæologus himself, that the capital had been surprised by a detachment of eight hundred soldiers. As an hostage, the doubtful author was confined, with the assurance of death or an ample recompense; and the court was left some hours in the anxiety of hope and fear, till the messengers of Alexius arrived with the authentic intelligence, and displayed the trophies of the conquest, the sword and sceptre (19), the buskins and bonnet (20), of the usurper Baldwin, which he had dropped in his precipitate flight. A general assembly of the bishops, senators, and nobles, was immediately convened, and never perhaps was an event received with more heartfelt and universal joy. In a studied oration, the new sovereign of Constantinople congratulated his own and the public fortune. "There was a time," said he, "a far distant time, when the Roman empire extended to the Adriatic, the Tigris, and the confines of Æthiopia. After the loss of the provinces, our capital itself, in these last and calamitous days, has been wrested from our hands by the Barbarians of the West. From the lowest ebb, the tide of prosperity has again returned in our favour; but our prosperity was that of fugitives and exiles; and when we were asked which was the country of the Romans, we indicated with a blush the climate of the globe and the quarter of the heavens. The divine Providence has now restored to our arms the city of Constantine, the sacred seat of religion and empire; and it will depend on our valour and conduct to render this important acquisition the pledge and omen of future victories." So eager was the impatience of the prince and people, that Michael made his triumphal entry into Constantinople only twenty days after the expulsion of the Latins. The golden gate was thrown open at his approach; the devout conqueror dismounted from his horse; and a miraculous image of Mary the Conductress was borne before him, that the divine Virgin in person might appear to con-

Recovery of
Constantino-
ple.
A. D. 1261,
July 25.

Return of the
Greek
emperor,
A. D. 1261,
Aug. 14.

(18) The site of Nymphæum is not clearly defined in ancient or modern geography. But from the last hours of Vataces (Acropolita, c. 52.), it is evident the palace and gardens of his favourite residence were in the neighbourhood of Smyrna. Nymphæum might be loosely placed in Lydia (Gregoras, l. vi. 6.).

(19) This sceptre, the emblem of justice and power, was a long staff, such as was used by the heroes in Homer. By the latter Greeks it was named *Dicamias*, and the Imperial sceptre was distinguished as usual by the red or purple colour.

(20) Acropolita affirms (c. 87.), that this bonnet was after the French fashion; but from the ruby at the point or summit, Ducange (Hist. de C. P. l. v. c. 28, 29.) believes that it was the high-crowned hat of the Greeks. Could Acropolita mistake the dress of his own court?

duct him to the temple of her Son, the cathedral of St. Sophia. But after the first transport of devotion and pride, he sighed at the dreary prospect of solitude and ruin. The palace was defiled with smoke and dirt, and the gross intemperance of the Franks; whole streets had been consumed by fire, or were decayed by the injuries of time; the sacred and profane edifices were stripped of their ornaments; and, as if they were conscious of their approaching exile, the industry of the Latins had been confined to the work of pillage and destruction. Trade had expired under the pressure of anarchy and distress, and the numbers of inhabitants had decreased with the opulence of the city. It was the first care of the Greek monarch to reinstate the nobles in the palaces of their fathers; and the houses or the ground which they occupied were restored to the families that could exhibit a legal right of inheritance. But the far greater part was extinct or lost; the vacant property had devolved to the lord; he repeopled Constantinople by a liberal invitation to the provinces; and the brave *volunteers* were seated in the capital which had been recovered by their arms. The French barons and the principal families had retired with their emperor; but the patient and humble crowd of Latins was attached to the country, and indifferent to the change of masters. Instead of banishing the factories of the Pisans, Venetians, and Genoese, the prudent conqueror accepted their oaths of allegiance, encouraged their industry, confirmed their privileges, and allowed them to live under the jurisdiction of their proper magistrates. Of these nations, the Pisans and Venetians preserved their respective quarters in the city; but the services and power of the Genoese deserved at the same time the gratitude and the jealousy of the Greeks. Their independent colony was first planted at the sea-port town of Heraclea in Thrace. They were speedily recalled, and settled in the exclusive possession of the suburb of Galata, an advantageous post, in which they revived the commerce, and insulted the majesty, of the Byzantine empire (21).

Palæologus blinds and banishes the young emperor, A. D. 1261, Dec. 25.

The recovery of Constantinople was celebrated as the era of a new empire: the conqueror, alone, and by the right of the sword, renewed his coronation in the church of St. Sophia; and the name and honours of John Lascaris, his pupil and lawful sovereign, were insensibly abolished. But his claims still lived in the minds of the people; and the royal youth must speedily attain the years of manhood and ambition. By fear or conscience, Palæologus was restrained from dipping his hands in innocent and royal blood; but the anxiety of an usurper and a parent urged him to secure his throne by one of those imperfect crimes so familiar to the modern

(21) See Pachymer [l. 2. c. 28—35.], Acropolita [c. 88.], Nicophorus Gregoras [l. iv. 7.], and for the treatment of the subject Latins, Ducange [l. v. c. 30, 31.].

Greeks. The loss of sight incapacitated the young prince for the active business of the world: instead of the brutal violence of tearing out his eyes, the visual nerve was destroyed by the intense glare of a red-hot basin (22), and John Lascaris was removed to a distant castle, where he spent many years in privacy and oblivion. Such cool and deliberate guilt may seem incompatible with remorse; but if Michael could trust the mercy of Heaven, he was not inaccessible to the reproaches and vengeance of mankind, which he had provoked by cruelty and treason. His cruelty imposed on a servile court the duties of applause or silence; but the clergy had a right to speak in the name of their invisible Master; and their holy legions were led by a prelate, whose character was above the temptations of hope or fear. After a short abdication of his dignity, Arsenius (23) had consented to ascend the ecclesiastical throne of Constantinople, and to preside in the restoration of the church. His pious simplicity was long deceived by the arts of Palæologus; and his patience and submission might soothe the usurper, and protect the safety, of the young prince. On the news of his inhuman treatment, the patriarch unsheathed the spiritual sword; and superstition, on this occasion, was enlisted in the cause of humanity and justice. In a synod of bishops, who were stimulated by the example of his zeal, the patriarch pronounced a sentence of excommunication; though his prudence still repeated the name of Michael in the public prayers. The Eastern prelates had not adopted the dangerous maxims of ancient Rome; nor did they presume to enforce their censures, by deposing princes, or absolving nations from their oaths of allegiance. But the Christian, who had been separated from God and the church, became an object of horror; and, in a turbulent and fanatic capital, that horror might arm the hand of an assassin, or inflame a sedition of the people. Palæologus felt his danger, confessed his guilt, and deprecated his judge: the act was irretrievable; the prize was obtained; and the most rigorous penance, which he solicited, would have raised the sinner to the reputation of a saint. The unrelenting patriarch refused to announce any means of atonement or any hopes of mercy; and condescended only to pronounce, that, for so great a crime, great indeed must be the satisfaction. "Do you require," said Michael, "that I should abdicate the empire?" And at these words, he offered, or seemed to offer, the sword of state. Arsenius eagerly grasped

is excommunicated by the patriarch Arsenius, A. D. 1262—1268.

[22] This milder invention for extinguishing the sight, was tried by the philosopher Democritus on himself, when he sought to withdraw his mind from the visible world: a foolish story! The word *obscinare*, in Latin and Italian, has furnished Deceuge (Gloss. Latin.) with an opportunity to review the various modes of blinding: the more violent were scooping, burning with an iron, or hot vinegar, and binding the head with a strong cord till the eyes burst from their sockets. Inge-nious tyrants!

[23] See the first retreat and restoration of Arsenius, in Pachymer (l. ii. c. 15. l. iii. c. 1, 2.), and Nicephorus Gregoras (l. iii. c. 1. l. iv. c. 1.). Posterity justly accused the ἀπίστια and παύρημα of Arsenius, the virtues of an hermit, the vices of a minister (l. xii. c. 2.).

this pledge of sovereignty; but when he perceived that the emperor was unwilling to purchase absolution at so dear a rate, he indignantly escaped to his cell, and left the royal sinner kneeling and weeping before the door (24).

Schism of the
Arsenites,
A. D.
1206—1312.

The danger and scandal of this excommunication subsisted above three years, till the popular clamour was assuaged by time and repentance; till the brethren of Arsenius condemned his inflexible spirit, so repugnant to the unbounded forgiveness of the Gospel. The emperor had artfully insinuated, that, if he were still rejected at home, he might seek, in the Roman pontiff, a more indulgent judge; but it was far more easy and effectual to find or to place that judge at the head of the Byzantine church. Arsenius was involved in a vague rumour of conspiracy and disaffection;* some irregular steps in his ordination and government were liable to censure; a synod deposed him from the episcopal office; and he was transported under a guard of soldiers to a small island of the Propontis. Before his exile, he sullenly requested that a strict account might be taken of the treasures of the church; boasted, that his sole riches, three pieces of gold, had been earned by transcribing the psalms; continued to assert the freedom of his mind; and denied, with his last breath, the pardon which was implored by the royal sinner (25). After some delay, Gregory,† bishop of Adrianople, was translated to the Byzantine throne; but his authority was found insufficient to support the absolution of the emperor; and Joseph, a reverend monk, was substituted to that important function. This edifying scene was represented in the presence of the senate and people; at the end of six years, the humble penitent was restored to the communion of the faithful; and humanity will rejoice, that a milder treatment of the captive Lascaris was stipulated as a proof of his remorse. But the spirit of Arsenius still survived in a powerful faction of the monks and clergy, who persevered above forty-eight years in an obstinate schism. Their scruples were treated with tenderness and respect by Michael and his son; and the reconciliation of the Arsenites was the serious labour of the church and state. In the confidence of fanaticism, they had proposed to try their cause by a miracle; and when the two papers, that contained

[24] The crime and excommunication of Michael are fairly told by Pachymer (l. iii. c. 10. 14. 19, &c.) and Gregoras (l. iv. c. 4.). His confession and penance restored their freedom.

[25] Pachymer relates the exile of Arsenius (l. iv. c. 1—16.); he was one of the commissaries who visited him in the desert island. The last testament of the unforgiving patriarch is still extant (Dupin, *Bibliothèque Ecclésiastique*, tom. x. p. 95.).

* Except the omission of a prayer for the emperor, the charges against Arsenius were of a different nature: he was accused of having allowed the sultan of Iconium to bathe in vessels signed with the cross, and to have admitted him to the church, though unbaptized, during the

service. It was pleaded, in favour of Arsenius, among other proofs of the sultan's christianity, that he had offered to eat ham. Pachymer, l. iv. c. 4. p. 265. It was after his exile that he was involved in a charge of conspiracy.—M.

† Pachymer calls him Germanus.—M.

their own and the adverse cause, were cast into a fiery brasier, they expected that the catholic verity would be respected by the flames. Alas! the two papers were indiscriminately consumed, and this unforeseen accident produced the union of a day, and renewed the quarrel of an age (26). The final treaty displayed the victory of the Arsenites: the clergy abstained during forty days from all ecclesiastical functions; a slight penance was imposed on the laity; the body of Arsenius was deposited in the sanctuary; and in the name of the departed saint, the prince and people were released from the sins of their fathers (27).

The establishment of his family was the motive, or at least the pretence, of the crime of Palæologus; and he was impatient to confirm the succession, by sharing with his eldest son the honours of the purple. Andronicus, afterwards surnamed the Elder, was proclaimed and crowned emperor of the Romans, in the fifteenth year of his age; and, from the first æra of a prolix and inglorious reign, he held that august title nine years as the colleague, and fifty as the successor, of his father. Michael himself, had he died in a private station, would have been thought more worthy of the empire; and the assaults of his temporal and spiritual enemies left him few moments to labour for his own fame or the happiness of his subjects. He wrested from the Franks several of the noblest islands of the Archipelago, Lesbos, Chios, and Rhodes: his brother Constantine was sent to command in Malvasia and Sparta; and the eastern side of the Morea, from Argos and Napoli to Cape Tænarus, was repossessed by the Greeks. This effusion of Christian blood was loudly condemned by the patriarch; and the insolent priest presumed to interpose his fears and scruples between the arms of princes. But in the prosecution of these western conquests, the countries beyond the Hellespont were left naked to the Turks; and their depredations verified the prophecy of a dying senator, that the recovery of Constantinople would be the ruin of Asia. The victories of Michael were achieved by his lieutenants; his sword rusted in the palace; and, in the transactions of the emperor with the popes and the king of Naples, his political arts were stained with cruelty and fraud (28).

I. The Vatican was the most natural refuge of a Latin emperor,

Reign of
Michael
Palæologus,
A. D. 1259,
Dec. 1—
A. D. 1262,
Dec. 11.
Reign of
Andronicus
the Elder,
A. D. 1273,
Nov. 8—
A. D. 1327,
Feb. 13.

(26) Pachymer (l. vii. c. 22.) relates this miraculous trial like a philosopher, and treats with similar contempt a plot of the Arsenites, to hide a revelation in the coffin of some old aunt (l. vii. c. 13.). He compensates this incredulity by an image that weeps, another that bleeds (l. vii. c. 30.), and the miraculous cures of a deaf and a mute patient (l. xi. c. 32.).

(27) The story of the Arsenites is spread through the thirteen books of Pachymer. Their union and triumph are reserved for Nicephorus Gregoras (l. vii. c. 9.), who neither loves nor esteems these sectaries.

(28) Of the xiii books of Pachymer, the first six (as the 14th and 15th of Nicephorus Gregoras) contain the reign of Michael, at the time of whose death he was forty years of age. Instead of breaking, like his editor the Père Ponsin, his history into two parts, I follow Ducange and Cousin, who number the xiii books in one series.

His union
with the
Latin church,
A. D.
1274—1277.

who had been driven from his throne; and pope Urban the Fourth appeared to pity the misfortunes, and vindicate the cause, of the fugitive Baldwin. A crusade, with plenary indulgence, was preached by his command against the schismatic Greeks: he excommunicated their allies and adherents; solicited Louis the Ninth in favour of his kinsman; and demanded a tenth of the ecclesiastical revenues of France and England for the service of the holy war (29). The subtle Greek, who watched the rising tempest of the West, attempted to suspend or soothe the hostility of the pope, by suppliant embassies and respectful letters; but he insinuated that the establishment of peace must prepare the reconciliation and obedience of the Eastern church. The Roman court could not be deceived by so gross an artifice; and Michael was admonished, that the repentance of the son should precede the forgiveness of the father; and that *faith* (an ambiguous word) was the only basis of friendship and alliance. After a long and affected delay, the approach of danger, and the importunity of Gregory the Tenth, compelled him to enter on a more serious negotiation: he alleged the example of the great Vataces; and the Greek clergy, who understood the intentions of their prince, were not alarmed by the first steps of reconciliation and respect. But when he pressed the conclusion of the treaty, they strenuously declared, that the Latins, though not in name, were heretics in fact, and that they despised those strangers as the vilest and most despicable portion of the human race (30). It was the task of the emperor to persuade, to corrupt, to intimidate, the most popular ecclesiastics, to gain the vote of each individual, and alternately to urge the arguments of Christian charity and the public welfare. The texts of the fathers and the arms of the Franks were balanced in the theological and political scale; and without approving the addition to the Nicene creed, the most moderate were taught to confess, that the two hostile propositions of proceeding from the Father *BY* the Son, and of proceeding from the Father *AND* the Son, might be reduced to a safe and Catholic sense (31). The supremacy of the pope was a doctrine more easy to conceive, but more painful to acknowledge; yet Michael represented to his monks and prelates, that they might submit to name the Roman bishop as the first of the patriarchs; and that their distance and discretion would guard the liberties of the Eastern church from the mischievous consequences of the right of appeal. He pro-

[29] Ducaege, Hist. de C. P. l. v. c. 33, &c. from the Epistles of Urban IV.

[30] From their mercantile intercourse with the Venetians and Genoese, they branded the Latins as *καπηλαιοι* and *βανδουτοι* (Pachymer, l. v. c. 10.). "Some are heretics in name; others, like the Latins, in fact," said the learned Veccus (l. v. c. 12.), who soon afterwards became a convert (c. 15, 16.) and a patriarch (c. 24.).

[31] In this class, we may place Pachymer himself, whose copious and candid narrative occupies the sixth and seventh books of his history. Yet the Greek is silent on the council of Lyons, and seems to believe that the popes always resided in Rome and Italy (l. v. c. 17, 21.).

tested that he would sacrifice his life and empire rather than yield the smallest point of orthodox faith or national independence; and this declaration was sealed and ratified by a golden bull. The patriarch Joseph withdrew to a monastery, to resign or resume his throne, according to the event of the treaty: the letters of union and obedience were subscribed by the emperor, his son Andronicus, and thirty-five archbishops and metropolitans, with their respective synods; and the episcopal list was multiplied by many dioceses which were annihilated under the yoke of the infidels. An embassy was composed of some trusty ministers and prelates: they embarked for Italy, with rich ornaments and rare perfumes, for the altar of St. Peter; and their secret orders authorised and recommended a boundless compliance. They were received in the general council of Lyons, by pope Gregory the Tenth, at the head of five hundred bishops (32). He embraced with tears his long-lost and repentant children; accepted the oath of the ambassadors, who abjured the schism in the name of the two emperors; adorned the prelates with the ring and mitre; chanted in Greek and Latin the Nicene creed with the addition of *filioque*; and rejoiced in the union of the East and West, which had been reserved for his reign. To consummate this pious work, the Byzantine deputies were speedily followed by the pope's nuncios; and their instruction discloses the policy of the Vatican, which could not be satisfied with the vain title of supremacy. After viewing the temper of the prince and people, they were enjoined to absolve the schismatic clergy, who should subscribe and swear their abjuration and obedience; to establish in all the churches the use of the perfect creed; to prepare the entrance of a cardinal legate, with the full powers and dignity of his office; and to instruct the emperor in the advantages which he might derive from the temporal protection of the Roman pontiff (33).

But they found a country without a friend, a nation in which the names of Rome and Union were pronounced with abhorrence. The patriarch Joseph was indeed removed: his place was filled by Yecus, an ecclesiastic of learning and moderation; and the emperor was still urged by the same motives, to persevere in the same professions. But in his private language, Palæologus affected to deplore the pride, and to blame the innovations, of the Latins; and while he belated his character by this double hypocrisy, he justified and punished the opposition of his subjects. By the joint suffrage of the new and the ancient Rome, a sentence of excommunication was pronounced against the obstinate schismatics: the censures of the

His
persecution
of the
Greeks,
A. D.
1277—1282.

(32) See the acts of the council of Lyons in the year 1274. Fleury, *Hist. Ecclésiastique*, tom. xviii. p. 181—199. Dupin, *Biblioth. Ecclési.* tom. x. p. 434.

(33) This curious instruction, which has been drawn with more or less honesty by Wading and Leo Allatius from the archives of the Vatican, is given in an abstract or version by Fleury (tom. xviii. p. 252—254.).

church were executed by the sword of Michael; on the failure of persuasion, he tried the arguments of prison and exile, of whipping and mutilation; those touch-stones, says an historian, of cowards and the brave. Two Greeks still reigned in Ætolia, Epirus, and Thessaly, with the appellation of despots: they had yielded to the sovereign of Constantinople, but they rejected the chains of the Roman pontiff, and supported their refusal by successful arms. Under their protection, the fugitive monks and bishops assembled in hostile synods; and retorted the name of heretic with the galling addition of apostate: the prince of Trebizond was tempted to assume the forfeit title of emperor;* and even the Latins of Negropont, Thebes, Athens, and the Morea, forgot the merits of the convert, to join, with open or clandestine aid, the enemies of Palæologus. His favourite generals, of his own blood and family, successively deserted, or betrayed, the sacrilegious trust. His sister Eulogia, a niece, and two female cousins, conspired against him; another niece, Mary queen of Bulgaria, negotiated his ruin with the sultan of Egypt; and, in the public eye, their treason was consecrated as the most sublime virtue (34). To the pope's nuncios, who urged the consummation of the work, Palæologus exposed a naked recital of all that he had done and suffered for their sake. They were assured that the guilty sectaries, of both sexes and every rank, had been deprived of their honours, their fortunes, and their liberty; a spreading list of confiscation and punishment, which involved many persons, the dearest to the emperor, or the best deserving of his favour. They were conducted to the prison, to behold four princes of the royal blood chained in the four corners, and shaking their fetters in an agony of grief and rage. Two of these captives were afterwards released; the one by submission, the other by death: but the obstinacy of their two companions was chastised by the loss of their eyes; and the Greeks, the least adverse to the union, deplore that cruel and inauspicious tragedy (35). Persecutors must expect the hatred of those whom they oppress; but they commonly find some consolation in the testimony of their conscience, the applause of their party, and, perhaps, the success of their undertaking. But the hypocrisy of Michael, which was prompted only by political motives, must have forced him to hate himself, to despise his followers, and to esteem and envy the rebel champions by whom he was detested and

(34) This frank and authentic confession of Michael's distress is exhibited in barbarous Latin by Ogerius, who signs himself *Protonotarius Interpretum*, and transcribed by Wading from the MSS. of the Vatican (A. D. 1278, No. 3.). His *Annals of the Franciscan order, the Fratres Minores*, in xvii volumes in folio (Rome, 1711), I have now accidentally seen among the waste paper of a bookseller.

(35) See the sixth book of Pachymer, particularly the chapters i. ii. 16. 18. 24—27. He is the more credible, as he speaks of this persecution with less anger than sorrow.

* According to Fallmerayer he had always maintained this title.—M.

despised. While his violence was abhorred at Constantinople, at Rome his slowness was arraigned, and his sincerity suspected; till at length pope Martin the Fourth excluded the Greek emperor from the pale of a church, into which he was striving to reduce a schismatic people. No sooner had the tyrant expired, than the union was dissolved, and abjured by unanimous consent; the churches were purified; the penitents were reconciled; and his son Andronicus, after weeping the sins and errors of his youth, most piously denied his father the burial of a prince and a Christian (36).

The union dissolved,
A. D. 1283.

II. In the distress of the Latins, the walls and towers of Constantinople had fallen to decay: they were restored and fortified by the policy of Michael, who deposited a plenteous store of corn and salt provisions, to sustain the siege which he might hourly expect from the resentment of the Western powers. Of these, the sovereignty of the Two Sicilies was the most formidable neighbour; but as long as they were possessed by Mainfroy, the bastard of Frederic the second, his monarchy was the bulwark, rather than the annoyance, of the Eastern empire. The usurper, though a brave and active prince, was sufficiently employed in the defence of his throne: his proscription by successive popes had separated Mainfroy from the common cause of the Latins; and the forces that might have besieged Constantinople were detained in a crusade against the domestic enemy of Rome. The prize of her avenger, the crown of the Two Sicilies, was won and worn by the brother of St. Louis, by Charles count of Anjou and Provence, who led the chivalry of France on this holy expedition (37). The disaffection of his Christian subjects compelled Mainfroy to enlist a colony of Saracens whom his father had planted in Apulia; and this odious succour will explain the defiance of the Catholic hero, who rejected all terms of accommodation. "Bear this message," said Charles, "to the sultan of Nocera, that God and the sword are umpire between us; and that he shall either send me to paradise, or I will send him to the pit of hell." The armies met; and though I am ignorant of Mainfroy's doom in the other world, in this he lost his friends, his kingdom, and his life, in the bloody battle of Benevento. Naples and Sicily were immediately peopled with a warlike race of French nobles; and their aspiring leader embraced the future conquest of Africa, Greece, and Palestine. The most specious reasons might point his first arms against the Byzantine empire; and Pa-

Charles of
Anjou subdues
Naples and
Sicily,
A. D. 1286,
Feb. 26.

[36] Pachymer, l. xii. c. 1—11. 17. The speech of Andronicus the Elder (lib. xii. c. 2.) is a curious record, which proves, that if the Greeks were the slaves of the emperor, the emperor was not less the slave of superstition and the clergy.

[37] The best accounts, the nearest the time, the most full and entertaining, of the conquest of Naples by Charles of Anjou, may be found in the Florentine Chronicles of Ricordano Malespica (c. 175—193.) and Giovanni Villani (l. vii. c. 1—10. 25—30.), which are published by Muratori in the viiith and xiiith volumes of the *Historians of Italy*. In his *Annals* (tom. xi. p. 56—72.), he has abridged these great events, which are likewise described in the *Istoria Civile di Giannone*, tom. v. l. xix. tom. iii. l. xx.

Threatens the
Greek
empire,
A. D. 1270,
&c.

læologus, diffident of his own strength, repeatedly appealed from the ambition of Charles to the humanity of St. Louis, who still preserved a just ascendant over the mind of his ferocious brother. For a while the attention of that brother was confined at home by the invasion of Conradin, the last heir of the Imperial house of Swabia: but the hapless boy sunk in the unequal conflict; and his execution on a public scaffold taught the rivals of Charles to tremble for their heads as well as their dominions. A second respite was obtained by the last crusade of St. Louis to the African coast; and the double motive of interest and duty urged the king of Naples to assist, with his powers and his presence, the holy enterprise. The death of St. Louis released him from the importunity of a virtuous censor: the king of Tunis confessed himself the tributary and vassal of the crown of Sicily; and the boldest of the French knights were free to enlist under his banner against the Greek empire. A treaty and a marriage united his interest with the house of Courtenay; his daughter Beatrice was promised to Philip, son and heir of the emperor Baldwin; a pension of six hundred ounces of gold was allowed for his maintenance; and his generous father distributed among his allies the kingdoms and provinces of the East, reserving only Constantinople, and one day's journey round the city, for the Imperial domain (38). In this perilous moment Palæologus was the most eager to subscribe the creed, and implore the protection, of the Roman pontiff, who assumed, with propriety and weight, the character of an angel of peace, the common father of the Christians. By his voice, the sword of Charles was chained in the scabbard; and the Greek ambassadors beheld him, in the pope's antechamber, biting his ivory sceptre in a transport of fury, and deeply resenting the refusal to enfranchise and consecrate his arms. He appears to have respected the disinterested mediation of Gregory the Tenth; but Charles was insensibly disgusted by the pride and partiality of Nicholas the Third; and his attachment to his kindred, the Ursini family, alienated the most strenuous champion from the service of the church. The hostile league against the Greeks, of Philip the Latin emperor, the king of the Two Sicilies, and the republic of Venice, was ripened into execution; and the election of Martin the Fourth, a French pope, gave a sanction to the cause. Of the allies, Philip supplied his name, Martin, a bull of excommunication, the Venetians, a squadron of forty galleys; and the formidable powers of Charles consisted of forty counts, ten thousand men at arms, a numerous body of infantry, and a fleet of more than three hundred ships and transports. A distant day was appointed for assembling this mighty force in the harbour of Brin-

[38] Ducas, *Hist. de C. P.* l. v. c. 49—56. l. vi. c. 1—12. See Pachymer, l. iv. c. 20. l. v. c. 7—10. 25. l. vi. c. 30. 32, 33. and Nicephorus Gregoras, l. iv. 5. l. v. l. 6.

disi; and a previous attempt was risked with a detachment of three hundred knights, who invaded Albania, and besieged the fortress of Belgrade. Their defeat might amuse with a triumph the vanity of Constantinople; but the more sagacious Michael, despairing of his arms, depended on the effects of a conspiracy; on the secret workings of a rat, who gnawed the bow-string (39) of the Sicilian tyrant.

Among the proscribed adherents of the house of Swabia, John of Procida forfeited a small island of that name in the bay of Naples. His birth was noble, but his education was learned; and in the poverty of exile, he was relieved by the practice of physic, which he had studied in the school of Salerno. Fortune had left him nothing to lose, except life; and to despise life is the first qualification of a rebel. Procida was endowed with the art of negotiation, to enforce his reasons, and disguise his motives; and in his various transactions with nations and men, he could persuade each party that he laboured solely for *their* interest. The new kingdoms of Charles were afflicted by every species of fiscal and military oppression (40); and the lives and fortunes of his Italian subjects were sacrificed to the greatness of their master and the licentiousness of his followers. The hatred of Naples was repressed by his presence; but the looser government of his viceregents excited the contempt, as well as the aversion, of the Sicilians: the island was roused to a sense of freedom by the eloquence of Procida; and he displayed to every baron his private interest in the common cause. In the confidence of foreign aid, he successively visited the courts of the Greek emperor, and of Peter king of Arragon (41), who possessed the maritime countries of Valentia and Catalonia. To the ambitious Peter a crown was presented, which he might justly claim by his marriage with the sister of Mainfroy, and by the dying voice of Conradin, who from the scaffold had cast a ring to his heir and avenger. Palæologus was easily persuaded to divert his enemy from a foreign war by a rebellion at home; and a Greek subsidy of twenty-five thousand ounces of gold was most profitably applied to arm a Catalan fleet, which sailed under an holy banner to the specious attack of the Saracens of Africa. In the disguise of a monk or beggar, the indefatigable missionary of revolt flew from Constan-

Palæologus
instigates the
revolt of
Sicily,
A. D. 1286.

(39) The reader of Herodotus will recollect how miraculously the Assyrian host of Sennacherib was diminished and destroyed (l. ii. c. 141.).

(40) According to Sahas Malaspina (Hist. Sicula, l. iii. c. 16. in Muratori, tom. viii. p. 632.), a venous Goeth, the subjects of Charles, who had reviled Mainfroy as a wolf, began to regret him as a lamb; and he justifies their discontent by the oppressions of the French government (l. vi. c. 2. 7.). See the Sicilian manifesto in Nicholas Specialis (l. i. c. 11. in Muratori, tom. x. p. 930.).

(41) See the character and counsels of Peter king of Arragon, in Mariana (Hist. Hispan. l. xiv. c. 6. tom. ii. p. 123.). The reader forgives the Jesuit's defects, in favour, always of his style, and often of his sense.

* Daugbiter. See Hallam's Middle Ages, vol. i. p. 517.—K.

tinople to Rome, and from Sicily to Saragossa: the treaty was sealed with the signet of pope Nicholas himself, the enemy of Charles; and his deed of gift transferred the fiefs of St. Peter from the house of Anjou to that of Arragon. So widely diffused and so freely circulated, the secret was preserved above two years with impendable discretion; and each of the conspirators imbibed the maxim of Peter, who declared that he would cut off his left hand if it were conscious of the intentions of his right. The mine was prepared with deep and dangerous artifice; but it may be questioned, whether the instant explosion of Palermo were the effect of accident or design.

The Sicilian
Vespers,
A. D. 1282,
March 30.

On the vigil of Easter, a procession of the disarmed citizens visited a church without the walls; and a noble damsel was rudely insulted by a French soldier (42). The ravisher was instantly punished with death; and if the people was at first scattered by a military force, their numbers and fury prevailed: the conspirators seized the opportunity; the flame spread over the island; and eight thousand French were exterminated in a promiscuous massacre, which has obtained the name of the SICILIAN VESPERS (43). From every city the banners of freedom and the church were displayed: the revolt was inspired by the presence or the soul of Procida; and Peter of Arragon, who sailed from the African coast to Palermo, was saluted as the king and saviour of the isle. By the rebellion of a people on whom he had so long trampled with impunity, Charles was astonished and confounded; and in the first agony of grief and devotion, he was heard to exclaim, "O God! if thou hast decreed to humble me, grant me at least a gentle and gradual descent from the pinnacle of greatness!" His fleet and army, which already filled the sea-ports of Italy, were hastily recalled from the service of the Grecian war; and the situation of Messina exposed that town to the first storm of his revenge. Feeble in themselves, and yet hopeless of foreign succour, the citizens would have repented, and submitted on the assurance of full pardon and their ancient privileges. But the pride of the monarch was already rekindled; and the most fervent entreaties of the legate could extort no more than a promise, that he would forgive the remainder, after a chosen list of eight hundred rebels had been yielded to his discretion. The despair of the Messinese renewed their courage: Peter of Arragon approached to their relief (44); and his rival was driven

(42) After enumerating the sufferings of his country, Nicholas Specialis adds, in the true spirit of Italian jealousy, *Quæ omnia et graviora quidem, ut arbitror, patienti animo Siculi tolerant, nisi (quod primum cunctis dominantibus cavendum est) alienas feminas invaderent* (l. i. c. 2. p. 924.).

(43) The French were long taught to remember this bloody lesson: "If I am provoked (said Henry the Fourth), I will breakfast at Milan, and dine at Naples."—"Your majesty (replied the Spanish ambassador) may perhaps arrive in Sicily for vespers."

(44) This revolt, with the subsequent victory, are related by two national writers, Bartholmey à Neocastro (in Muratori, tom. xiii.) and Nicholas Specialis (in Muratori, tom. x.), the one a contem-

back by the failure of provision and the terrors of the equinox to the Calabrian shore. At the same moment, the Catalan admiral, the famous Roger de Loria, swept the channel with an invincible squadron: the French fleet, more numerous in transports than in galleys, was either burnt or destroyed; and the same blow assured the independence of Sicily and the safety of the Greek empire. A few days before his death, the emperor Michael rejoiced in the fall of an enemy whom he hated and esteemed; and perhaps he might be content with the popular judgment, that had they not been matched with each other, Constantinople and Italy must speedily have obeyed the same master (43). From this disastrous moment, the life of Charles was a series of misfortunes: his capital was insulted, his son was made prisoner, and he sunk into the grave without recovering the isle of Sicily, which, after a war of twenty years, was finally severed from the throne of Naples, and transferred, as an independent kingdom, to a younger branch of the house of Arragon (46).

Defeat of
Charles,
Oct. 2.

I shall not, I trust, be accused of superstition; but I must remark, that, even in this world, the natural order of events will sometimes afford the strong appearances of moral retribution. The first Palæologus had saved his empire by involving the kingdoms of the West in rebellion and blood; and from these scenes of discord uprose a generation of iron men, who assaulted and endangered the empire of his son. In modern times, our debts and taxes are the secret poison which still corrodes the bosom of peace; but in the weak and disorderly government of the middle ages, it was agitated by the present evil of the disbanded armies. Too idle to work, too proud to beg, the mercenaries were accustomed to a life of rapine: they could rob with more dignity and effect under a banner and a chief; and the sovereign, to whom their service was useless, and their presence importunate, endeavoured to discharge the torrent on some neighbouring countries. After the peace of Sicily, many thousands of Genoese, *Catalans* (47), &c. who had fought, by sea and land, under the standard of Anjou or Arragon, were blended into one nation by the resemblance of their manners and interest. They heard that the Greek provinces of Asia were invaded by the Turks: they resolved to share the harvest of pay

The service
and war of
the Catalans
in the Greek
empire,
A. D.
1303—1307.

poetry, the other of the next century. The patriot Specialis disclaims the name of rebellion, and all previous correspondence with Peter of Arragon (*omni communicato consilio*), who happened to be with a fleet and army on the African coast (l. i. c. 4. 9.)

(45) Nicephorus Gregoras (l. v. c. 6.) admires the wisdom of Providence in this equal balance of states and princes. For the honour of Palæologus, I had rather this balance had been observed by an Italian writer.

(46) See the Chronicle of Villani, the xth volume of the *Annali d'Italia* of Muratori, and the xth and xxist books of the *istoria Civile* of Giannone.

(47) In this motley multitude, the Catalans and Spaniards, the bravest of the soldiery, were styled, by themselves and the Greeks, *Amoyenares*. *Mancada* derives their origin from the Goths, and Pachymer (l. xi. c. 22.) from the Arabs; and in spite of national and religious pride, I am afraid the latter is in the right.

and plunder; and Frederic king of Sicily most liberally contributed the means of their departure. In a warfare of twenty years, a ship, or a camp, was become their country; arms were their sole profession and property; valour was the only virtue which they knew; their women had imbibed the fearless temper of their lovers and husbands: it was reported, that, with a stroke of their broad-sword, the Catalans could cleave a horseman and an horse; and the report itself was a powerful weapon. Roger de Flor* was the most popular of their chiefs; and his personal merit overshadowed the dignity of his prouder rivals of Arragon. The offspring of a marriage between a German gentleman of the court of Frederic the Second and a damsel of Brindisi, Roger was successively a templar, an apostate, a pirate, and at length the richest and most powerful admiral of the Mediterranean. He sailed from Messina to Constantinople, with eighteen galleys, four great ships, and eight thousand adventurers;† and his previous treaty was faithfully accomplished by Andronicus the elder, who accepted with joy and terror this formidable succour. A palace was allotted for his reception, and a niece of the emperor was given in marriage to the valiant stranger, who was immediately created great duke or admiral of Romania. After a decent repose, he transported his troops over the Propontis, and boldly led them against the Turks: in two bloody battles thirty thousand of the Moslems were slain: he raised the siege of Philadelphia, and deserved the name of the deliverer of Asia. But after a short season of prosperity, the cloud of slavery and ruin again burst on that unhappy province. The inhabitants escaped (says a Greek historian) from the smoke into the flames; and the hostility of the Turks was less pernicious than the friendship of the Catalans.‡ The lives and fortunes which they had rescued they considered as their own: the willing or reluctant maid was saved from the race of circumcision for the embraces of a Christian soldier: the exaction of fines and supplies was enforced by licentious rapine and arbitrary executions; and, on the resistance of Magnesia, the great duke besieged a city of the Roman empire (§8). These disorders he excused by the wrongs and passions of a victorious army; nor would his own authority or person have been safe, had he dared

[48] Some idea may be formed of the population of these cities, from the 36,000 inhabitants of Trales, which, in the preceding reign, was rebuilt by the emperor, and ruined by the Turks. (Pachymer [l. vi. c. 20, 21].)

* On Roger de Flor and his companions, see an historical fragment, detailed and interesting, entitled "The Spaniards of the Fourteenth Century," and inserted in "L'Espagne en 1808," a work translated from the German, vol. ii. p. 167. This narrative enables us to detect some slight errors which have crept into that of Gibbon — G.

† The troops of Roger de Flor, according to his companion Ramon de Montaner, were 1500 men at arms, 4000 Almogavars, and 1000 other foot, besides the sailors and mariners, vol. ii. p. 137. — M.

‡ Ramon de Montaner suppresses the cruelties and oppressions of the Catalans, in which, perhaps, he shared. — M.

to punish his faithful followers, who were defrauded of the just and covenanted price of their services. The threats and complaints of Andronicus disclosed the nakedness of the empire. His golden bull had invited no more than five hundred horse and a thousand foot soldiers; yet the crowds of volunteers, who migrated to the East, had been enlisted and fed by his spontaneous bounty. While his bravest allies were content with three byzants or pieces of gold, for their monthly pay, an ounce, or even two ounces, of gold were assigned to the Catalans, whose annual pension would thus amount to near an hundred pounds sterling: one of their chiefs had modestly rated at three hundred thousand crowns the valour of his future merits; and above a million had been issued from the treasury for the maintenance of these costly mercenaries. A cruel tax had been imposed on the corn of the husbandman: one third was retrenched from the salaries of the public officers; and the standard of the coin was so shamefully debased, that of the four-and-twenty parts only five were of pure gold (49). At the summons of the emperor, Roger evacuated a province which no longer supplied the materials of rapine;* but he refused to disperse his troops; and while his style was respectful, his conduct was independent and hostile. He protested, that if the emperor should march against him, he would advance forty paces to kiss the ground before him, but in rising from this prostrate attitude Roger had a life and sword at the service of his friends. The great duke of Romania condescended to accept the title and ornaments of Cæsar; but he rejected the new proposal of the government of Asia with a subsidy of corn and money,† on condition that he should reduce his troops to the harmless number of three thousand men. Assassination is the last resource of cowards. The Cæsar was tempted to visit the royal residence of Adrianople; in the apartment, and before the eyes, of the empress, he was stabbed by the Alani guards; and, though the deed was imputed to their private revenge, ‡ his countrymen, who dwelt at Constantinople in the security of peace, were involved in

[49] I have collected these pecuniary circumstances from Pachymer (l. xi. c. 21. l. xii. c. 4, 5, 8, 14, 19.), who describes the progressive degradation of the gold coin. Even in the prosperous times of John Ducas Vatatzes, the byzants were composed in equal proportions of the pure and the baser metal. The poverty of Michael Palæologus compelled him to strike a new coin, with nine parts, or carats, of gold, and fifteen of copper alloy. After his death, the standard rose to ten carats, till in the public distress it was reduced to the moiety. The prince was relieved for a moment, while credit and commerce were for ever blasted. In France, the gold coin is of twenty-two carats (one twelfth alloy), and the standard of England and Holland is still higher.

* Roger de Flor, according to Ramon de Montaner, was recalled from Naxos, on account of the war which had arisen on the death of Asan, king of Bulgaria. Andronicus claimed the kingdom for his nephew, the son of Asan by his sister. Roger de Flor turned the tide of success in favour of the emperor of Constantinople, and made peace. — H.

† Andronicus paid the Catalans in the debased money, much to their indignation. — H.

‡ According to Ramon de Montaner, he was murdered by order of Kyr (κύρις) Michael, son of the emperor, p. 170. — H.

the same proscription by the prince or people. The loss of their leader intimidated the crowd of adventurers, who hoisted the sails of flight, and were soon scattered round the coasts of the Mediterranean. But a veteran band of fifteen hundred Catalans or French, stood firm in the strong fortress of Gallipoli on the Hellespont, displayed the banners of Arragon, and offered to revenge and justify their chief, by an equal combat of ten or an hundred warriors. Instead of accepting this bold defiance, the emperor Michael, the son and colleague of Andronicus, resolved to oppress them with the weight of multitudes: every nerve was strained to form an army of thirteen thousand horse and thirty thousand foot; and the Propontis was covered with the ships of the Greeks and Genoese. In two battles by sea and land, these mighty forces were encountered and overthrown by the despair and discipline of the Catalans; the young emperor fled to the palace; and an insufficient guard of light-horse was left for the protection of the open country. Victory renewed the hopes and numbers of the adventurers: every nation was blended under the name and standard of the *great company*; and three thousand Turkish proselytes deserted from the Imperial service to join this military association. In the possession of Gallipoli,* the Catalans intercepted the trade of Constantinople and the Black Sea, while they spread their devastations on either side of the Hellespont over the confines of Europe and Asia. To prevent their approach, the greatest part of the Byzantine territory was laid waste by the Greeks themselves; the peasants and their cattle retired into the city; and myriads of sheep and oxen, for which neither place nor food could be procured, were unprofitably slaughtered on the same day. Four times the emperor Andronicus sued for peace, and four times he was inflexibly repulsed, till the want of provisions, and the discord of the chiefs, compelled the Catalans to evacuate the banks of the Hellespont and the neighbourhood of the capital. After their separation from the Turks, the remains of the great company pursued their march through Macedonia and Thessaly, to seek a new establishment in the heart of Greece (50).

[50] The Catalan war is most copiously related by Pachymer, in the sixth, ninth, and thirteenth books, till he breaks off in the year 1306. Nicophorus Gregorus (l. vii. 3—6.) is more concise and complete. Ducange, who adopts these adventurers as French, has hunted their footsteps with his usual diligence (Hist. de C. P. l. vi. c. 22—46.). He quotes an Arragonese history, which I have read with pleasure, and which the Spaniards extol as a model of style and composition (Expedicion de los Catalanes y Arragoneses contra Turcos y Griegos: Barcelona, 1623, in quarto: Madrid. 1777, in

* Ramon de Montaner describes his sojourn at Gallipoli: Nous étions si riches, que nous ne sémions, ni ne labourions, ni ne faisons ensemencer des vignes, ni ne cultivons les vignes: et cependant tous les ans nous recueillons tout ce qu'il nous falloit, en vin, froment et avoine. p. 193. This lasted for five merry years. Ramon de Montaner is high authority, for he was "chancelier et mal-

"tre rational de l'armée" (commissary of rations). He was left governor; all the scribes of the army remained with him, and with their aid he kept the books, in which were registered the number of horse and foot employed on each expedition. According to this book the plunder was shared, of which he had a fifth for his trouble, p. 197. — M.

Revolutions
of Athens,
A. D.
1204—1456.

After some ages of oblivion, Greece was awakened to new misfortunes by the arms of the Latins. In the two hundred and fifty years between the first and the last conquest of Constantinople, that venerable land was disputed by a multitude of petty tyrants; without the comforts of freedom and genius, her ancient cities were again plunged in foreign and intestine war; and, if servitude be preferable to anarchy, they might repose with joy under the Turkish yoke. I shall not pursue the obscure and various dynasties, that rose and fell on the continent or in the isles; but our silence on the fate of ATHENS (51) would argue a strange ingratitude to the first and purest school of liberal science and amusement. In the partition of the empire, the principality of Athens and Thebes was assigned to Otho de la Roche, a noble warrior of Burgundy (52), with the title of great duke (53), which the Latins understood in their own sense, and the Greeks more foolishly derived from the age of Constantine (54). Otho followed the standard of the marquis of Montferrat: the ample state which he acquired by a miracle of conduct or fortune (55), was peaceably inherited by his son and two grandsons, till the family, though not the nation, was changed, by the marriage of an heiress into the elder branch of the house of Brienne. The son of that marriage, Walter de Brienne, succeeded to the duchy of Athens; and, with the aid of some Catalan mercenaries, whom he invested with fiefs, reduced above thirty castles of the vassal or neighbouring lords. But when he was informed of the approach and ambition of the great company, he collected a force of seven hundred knights, six thousand four hundred horse, and eight thousand foot, and boldly met them on the banks of the river

octavol. Don Francisco de Moncada, Conde de Osuna, may imitate Caesar or Sallust; he may transcribe the Greek or Italian contemporaries: but he never quotes his authorities, and I cannot discern any national records of the exploits of his countrymen.*

[51] See the laborious history of Ducange, whose accurate table of the French dynasties recapitulates the thirty-five passages, in which he mentions the dukes of Athens.

[52] He is twice mentioned by Villahardouin with honour (No. 151. 235.); and under the first passage, Ducange observes all that can be known of his person and family.

[53] From these Latin princes of the sixteenth century, Boccace, Chaucer, and Shakspeare have borrowed their *Thesus dukes of Athens*. An ignorant age transfers its own language and manners to the most distant times.

[54] The same Constantine gave to Sicily a king, to Russia the *magnus dapifer* of the empire, to Thebes the *primicerius*; and these absurd fables are properly lashed by Ducange (ad Nicephor. Greg. l. vii. c. 5.). By the Latins, the lord of Thebes was styled, by corruption, the *Megas Karios*, or Grand Sire!

[55] *Quodam miraculo*, says Alberic. He was probably received by Michael Choniates, the archbishop who had defended Athens against the tyrant Leo Sgurus (Nicetas urbs capta, p. 805. ed. Bek.). Michael was the brother of the historian Nicetas; and his excominism of Athens is still extant in MS. in the Bodleian library (Fabric. Biblioth. Græc. tom. iv. p. 405.).†

* Ramon de Montaner, one of the Catalans, who accompanied Roger de Flor, and who was governor of Gallipoli, has written, in Spanish, the history of this band of adventurers, in which he belonged, and from which he separated when it left the Thracian Chersonese to penetrate into Macedonia and Greece.—G.

The autobiography of Ramon de Montaner has been published in French by M. Buchon, in the great collection of *Mémoires relatifs à l'Histoire de France*. I quote this edition.—M.

† Nicetas says expressly that Michael surrendered the Acropolis to the marquis.—M.

Cephisus in Bœotia. The Catalans amounted to no more than three thousand five hundred horse, and four thousand foot; but the deficiency of numbers was compensated by stratagem and order. They formed round their camp an artificial inundation; the duke and his knights advanced without fear or precaution on the verdant meadow; their horses plunged into the bog; and he was cut in pieces, with the greatest part of the French cavalry. His family and nation were expelled; and his son Walter de Brienne, the titular duke of Athens, the tyrant of Florence, and the constable of France, lost his life in the field of Poitiers. Attica and Bœotia were the rewards of the victorious Catalans; they married the widows and daughters of the slain; and during fourteen years, the great company was the terror of the Grecian states. Their factions drove them to acknowledge the sovereignty of the house of Arragon; and during the remainder of the fourteenth century, Athens, as a government or an appanage, was successively bestowed by the kings of Sicily. After the French and Catalans, the third dynasty was that of the Accaioli, a family, plebeian at Florence, potent at Naples, and sovereign in Greece. Athens, which they embellished with new buildings, became the capital of a state, that extended over Thebes, Argos, Corinth, Delphi, and a part of Thessaly; and their reign was finally determined by Mahomet the Second, who strangled the last duke, and educated his sons in the discipline and religion of the seraglio.

Present state
of Athens.

Athens (56), though no more than the shadow of her former self, still contains about eight or ten thousand inhabitants: of these, three-fourths are Greeks in religion and language; and the Turks, who compose the remainder, have relaxed, in their intercourse with the citizens, somewhat of the pride and gravity of their national character. The olive-tree, the gift of Minerva, flourishes in Attica; nor has the honey of Mount Hymettus lost any part of its exquisite flavour (57): but the languid trade is monopolised by strangers, and the agriculture of a barren land is abandoned to the vagrant Walachians. The Athenians are still distinguished by the subtlety and acuteness of their understandings; but these qualities, unless ennobled by freedom, and enlightened by study, will degenerate into a low and selfish cunning: and it is a proverbial saying of the country, "From the Jews of Thessalonica, the Turks of Negropont, "and the Greeks of Athens, good Lord deliver us!" This artful

[56] The modern account of Athens, and the Athenians, is extracted from Spots (*Voyage en Grèce*, tom. ii. p. 79—109.) and Wheeler (*Travels into Greece*, p. 337—414.) Stuart (*Antiquities of Athens*, passim), and Chandler (*Travels into Greece*, p. 23—172.). The first of these travellers visited Greece in the year 1676, the last 1765; and ninety years had not produced much difference in the tranquil scene.

[57] The ancients, or at least the Athenians, believed that all the bees in the world had been propagated from Mount Hymettus. They taught, that health might be preserved, and life prolonged, by the external use of oil, and the internal use of honey (*Geoponica*, l. xv. c. 7. p. 1099—1094. edit. Niclas).

people has eluded the tyranny of the Turkish bashaws, by an expedient which alleviates their servitude and aggravates their shame. About the middle of the last century, the Athenians chose for their protector the Kiskar Aga, or chief black eunuch of the seraglio. This Ethiopian slave, who possesses the sultan's ear, condescends to accept the tribute of thirty thousand crowns: his lieutenant, the Waywode, whom he annually confirms, may reserve for his own about five or six thousand more; and such is the policy of the citizens, that they seldom fail to remove and punish an oppressive governor. Their private differences are decided by the archbishop, one of the richest prelates of the Greek church, since he possesses a revenue of one thousand pounds sterling; and by a tribunal of the eight *geronti* or elders, chosen in the eight quarters of the city: the noble families cannot trace their pedigree above three hundred years; but their principal members are distinguished by a grave demeanour, a fur-cap, and the lofty appellation of *archon*. By some, who delight in the contrast, the modern language of Athens is represented as the most corrupt and barbarous of the seventy dialects of the vulgar Greek (58): this picture is too darkly coloured; but it would not be easy, in the country of Plato and Demosthenes, to find a reader, or a copy of their works. The Athenians walk with supine indifference among the glorious ruins of antiquity; and such is the debasement of their character, that they are incapable of admiring the genius of their predecessors (59).

CHAPTER LXIII.

Civil Wars, and Ruin of the Greek Empire. — Reigns of Andronicus, the Elder and Younger, and John Palæologus. — Regency, Revolt, Reign, and Abdication of John Cantacuzene. — Establishment of a Genoese Colony at Pera or Galata. — Their Wars with the Empire and City of Constantinople.

THE long reign of Andronicus (1) the elder is chiefly memorable by the disputes of the Greek church, the invasion of the Catalans, and the rise of the Ottoman power. He is celebrated as the most learned and virtuous prince of the age; but such virtue, and such

Superstition
of Andronicus
and the
times,
A. D.
1282—1320.

[58] DuRoi, Glossar. Græc. Præfat. p. 8., who quotes for his author Theodosius Zygomalas, a modern grammarian. Yet Spon (tom. ii. p. 194.) and Wheeler (p. 355.), so incompetent judges, entertain a more favourable opinion of the Attic dialect.

[59] Yet we must not accuse them of corrupting the name of Athens, which they still call *Athina*. From the *αἰς τὴν Ἀθῆνας*, we have formed our own barbarism of *Setinas*.*

(1) Andronicus himself will justify our freedom in the invective [Nicephorus Gregoras, l. i. c. l.] which he pronounced against historic falsehood. It is true, that his censure is more pointedly urged against calumny than against adulation.

* Gibbon did not foresee a Bavarian prince on the throne of Greece, with Athens as his capital. — K.

learning, contributed neither to the perfection of the individual, nor to the happiness of society. A slave of the most abject superstition, he was surrounded on all sides by visible and invisible enemies; nor were the flames of hell less dreadful to his fancy, than those of a Catalan or Turkish war. Under the reign of the Palæologi, the choice of the patriarch was the most important business of the state; the heads of the Greek church were ambitious and fanatic monks; and their vices or virtues, their learning or ignorance, were equally mischievous or contemptible. By his intemperate discipline, the patriarch Athanasius (2) excited the hatred of the clergy and people: he was heard to declare, that the sinner should swallow the last drops of the cup of penance; and the foolish tale was propagated of his punishing a sacrilegious ass that had tasted the lettuce of a convent garden. Driven from the throne by the universal clamour, Athanasius composed, before his retreat, two papers of a very opposite cast. His public testament was in the tone of clarity and resignation; the private codicil breathed the direst anathemas against the authors of his disgrace, whom he excluded for ever from the communion of the holy trinity, the angels, and the saints. This last paper he enclosed in an earthen pot, which was placed, by his order, on the top of one of the pillars in the dome of St. Sophia, in the distant hope of discovery and revenge. At the end of four years, some youths, climbing by a ladder in search of pigeons' nests, detected the fatal secret; and, as Andronicus felt himself touched and bound by the excommunication, he trembled on the brink of the abyss which had been so treacherously dug under his feet. A synod of bishops was instantly convened to debate this important question: the rashness of these clandestine anathemas was generally condemned; but as the knot could be untied only by the same hand, as that hand was now deprived of the crosier, it appeared that this posthumous decree was irrevocable by any earthly power. Some faint testimonies of repentance and pardon were extorted from the author of the mischief; but the conscience of the emperor was still wounded, and he desired, with no less ardour than Athanasius himself, the restoration of a patriarch, by whom alone he could be healed. At the dead of night, a monk rudely knocked at the door of the royal bed-chamber, announcing a revelation of plague and famine, of inundations and earthquakes. Andronicus started from his bed, and spent the night in prayer, till he felt, or thought that he felt, a slight motion of the earth. The emperor on foot led the bishops and monks to the cell of Athanasius; and, after a proper resistance, the saint, from whom this message

(2) For the anathema in the pigeon's nest, see Pachymer (l. ix. c. 24.), who relates the general history of Athanasius (l. viii. c. 13—16. 20. 24. l. x. c. 27—29. 31—36. l. xi. c. 1—3. 5, 6. l. xiii. c. 8. 10. 23. 35.), and is followed by Nicephorus Gregorus (l. vi. c. 5. 7. l. vii. c. 1. 9.), who includes the second retreat of this second Chrysostom.

had been sent, consented to absolve the prince, and govern the church of Constantinople. Untamed by disgrace, and hardened by solitude, the shepherd was again odious to the flock, and his enemies contrived a singular, and, as it proved, a successful, mode of revenge. In the night they stole away the foot-stool or foot-cloth of his throne, which they secretly replaced with the decoration of a satirical picture. The emperor was painted with a bridle in his mouth, and Athanasius leading the tractable beast to the feet of Christ. The authors of the libel were detected and punished; but as their lives had been spared, the Christian priest in sullen indignation retired to his cell; and the eyes of Andronicus, which had been opened for a moment, were again closed by his successor.

If this transaction be one of the most curious and important of a reign of fifty years, I cannot at least accuse the brevity of my materials, since I reduce into some few pages the enormous folios of Pachymer (3), Cantacuzene (4), and Nicephorus Gregoras (5), who have composed the prolix and languid story of the times. The name and situation of the emperor John Cantacuzene might inspire the most lively curiosity. His memorials of forty years extend from the revolt of the younger Andronicus to his own abdication of the empire; and it is observed, that, like Moses and Cæsar, he was the principal actor in the scenes which he describes. But in this eloquent work we should vainly seek the sincerity of an hero or a penitent. Retired in a cloister from the vices and passions of the world, he presents not a confession, but an apology, of the life of an ambitious statesman. Instead of unfolding the true counsels and characters of men, he displays the smooth and specious surface of events, highly varnished with his own praises and those of his friends. Their motives are always pure; their ends always legitimate: they conspire and rebel without any views of interest; and the violence which they inflict or suffer is celebrated as the spontaneous effect of reason and virtue.

After the example of the first of the Palæologi, the elder Andronicus associated his son Michael to the honours of the purple; and from the age of eighteen to his premature death, that prince was acknowledged, above twenty-five years, as the second emperor of the Greeks (6). At the head of an army, he excited neither the

First disputes
between the
elder and
younger
Andronicus.
A. D. 1320.

[3] Pachymer, in seven books, 377 folio pages, describes the first twenty-six years of Andronicus the Elder; and marks the date of his composition by the current news or lie of the day (A. D. 1309). Either death or disgust prevented him from resuming the pen.

[4] After an interval of twelve years, from the conclusion of Pachymer, Cantacuzenus takes up the pen; and his first book (c. 1.—59. p. 9.—150.) relates the civil war, and the eight last years of the elder Andronicus. The ingenious comparison with Moses and Cæsar, is fancied by his French translator, the president Cousin.

[5] Nicephorus Gregoras more briefly includes the entire life and reign of Andronicus the Elder (l. vi. c. 1. p. 96.—291.). This is the part of which Cantacuzene complains as a false and malicious representation of his conduct.

[6] He was crowned May 21st, 1295, and died October 12th, 1320 (Ducange, Fam. Byz. p. 239.). His brother Theodore, by a second marriage, inherited the marquisate of Montferrat, apostatised, to

fears of the enemy, nor the jealousy of the court; his modesty and patience were never tempted to compute the years of his father; nor was that father compelled to repent of his liberality either by the virtues or vices of his son. The son of Michael was named Andronicus from his grandfather, to whose early favour he was introduced by that nominal resemblance. The blossoms of wit and beauty increased the fondness of the elder Andronicus; and, with the common vanity of age, he expected to realise in the second, the hope which had been disappointed in the first, generation. The boy was educated in the palace as an heir and a favourite; and in the oaths and acclamations of the people, the *august triad* was formed by the names of the father, the son, and the grandson. But the younger Andronicus was speedily corrupted by his infant greatness, while he beheld with puerile impatience the double obstacle that hung, and might long hang, over his rising ambition. It was not to acquire fame, or to diffuse happiness, that he so eagerly aspired: wealth and impunity were in his eyes the most precious attributes of a monarch; and his first indiscreet demand was the sovereignty of some rich and fertile island, where he might lead a life of independence and pleasure. The emperor was offended by the loud and frequent intemperance which disturbed his capital: the sums which his parsimony denied were supplied by the Genoese usurers of Pera; and the oppressive debt, which consolidated the interest of a faction, could be discharged only by a revolution. A beautiful female, a matron in rank, a prostitute in manners, had instructed the younger Andronicus in the rudiments of love; but he had reason to suspect the nocturnal visits of a rival; and a stranger passing through the street was pierced by the arrows of his guards, who were placed in ambush at her door. That stranger was his brother, prince Manual, who languished and died of his wound; and the emperor Michael, their common father, whose health was in a declining state, expired on the eighth day, lamenting the loss of both his children (7). However guiltless in his intention, the younger Andronicus might impute a brother's and a father's death to the consequence of his own vices; and deep was the sigh of thinking and feeling men, when they perceived, instead of sorrow and repentance, his ill-dissembled joy on the removal of two odious competitors. By these melancholy events, and the increase of his disorders, the mind of the elder emperor was gradually alienated; and, after many fruitless reproofs, he transferred on another grand-

the religion and manners of the Latins (ὅτι καὶ νόμον καὶ πίστιν καὶ ἐξέτασι, καὶ γένειον κοινὰ καὶ πᾶσι ἴσους Ἀσέβας ἦν ἀπαγορεύς. Nic. Greg. l. ix. c. 1.), and founded a dynasty of Italian princes, which was extinguished A. D. 1533 (Ducange, Fam. Byz. p. 249—253.).

(7) We are indebted to Nicephorus Gregoras (l. viii. c. 1.) for the knowledge of this tragic adventure; while Cantacuzene more discreetly conceals the vices of Andronicus the Younger, of which he was the witness, and perhaps the associate (l. i. c. 1, &c.).

son (8) his hopes and affection. The change was announced by the new oath of allegiance to the reigning sovereign, and the person whom he should appoint for his successor; and the acknowledged heir, after a repetition of insults and complaints, was exposed to the indignity of a public trial. Before the sentence, which would probably have condemned him to a dungeon or a cell, the emperor was informed that the palace courts were filled with the armed followers of his grandson; the judgment was softened to a treaty of reconciliation; and the triumphant escape of the prince encouraged the ardour of the younger faction.

Yet the capital, the clergy, and the senate, adhered to the person, or at least to the government, of the old emperor; and it was only in the provinces, by flight, and revolt, and foreign succour, that the malecontents could hope to vindicate their cause and subvert his throne. The soul of the enterprise was the great domestic John Cantacuzene: the sally from Constantinople is the first date of his actions and memorials; and if his own pen be most descriptive of his patriotism, an unfriendly historian has not refused to celebrate the zeal and ability which he displayed in the service of the young emperor.* That prince escaped from the capital under the pretence of hunting; erected his standard at Adrianople; and, in a few days, assembled fifty thousand horse and foot, whom neither honour nor duty could have armed against the Barbarians. Such a force might have saved or commanded the empire; but their counsels were discordant, their motions were slow and doubtful, and their progress was checked by intrigue and negotiation. The quarrel of the two Andronici was protracted, and suspended, and renewed, during a ruinous period of seven years. In the first treaty, the relics of the Greek empire were divided: Constantinople, Thessalonica, and the islands, were left to the elder, while the younger acquired the sovereignty of the greatest part of Thrace, from Philippi to the Byzantine limit. By the second treaty, he stipulated the payment of his troops, his immediate coronation, and an adequate share of the power and revenue of the state. The third civil war was terminated by the surprise of Constantinople, the final retreat of the old emperor, and the sole reign of his victorious grandson. The reasons of this delay may be found in the characters of the men and of the times. When the heir of the monarchy first pleaded his wrongs and his apprehensions, he was heard

Three civil wars between the two emperors, A. D. 1321, April 20—A. D. 1328, May 24.

Coronation of the younger Andronicus, A. D. 1325, Feb. 2.

[8] His destined heir was Michael Cathartes, the bastard of Constantine his second son. In this project of excluding his grandson Andronicus, Nicephorus Gregoras (l. viii. c. 3.) agrees with Cantacuzene (l. i. c. 1, 2.).

* The conduct of Cantacuzene, by his own showing, was excusable. He was unwilling to dethrone the old emperor, and dissuaded the immediate march on Constantinople. The young Andronicus, he says, entered into his views, and wrote to warn the emperor of his danger when the march was determined. Cantacuzenus, in Nov. Byz. Hist. Collect. vol. i. p. 104, &c.—M.

with pity and applause: and his adherents repeated on all sides the inconsistent promise, that he would increase the pay of the soldiers and alleviate the burdens of the people. The grievances of forty years were mingled in his revolt; and the rising generation was fatigued by the endless prospect of a reign, whose favourites and maxims were of other times. The youth of Andronicus had been without spirit, his age was without reverence: his taxes produced an annual revenue of five hundred thousand pounds; yet the richest of the sovereigns of Christendom was incapable of maintaining three thousand horse and twenty galleys, to resist the destructive progress of the Turks (9). "How different," said the younger Andronicus, "is my situation from that of the son of Philip! Alexander might complain, that his father would leave him nothing to conquer: alas! my grandsire will leave me nothing to lose." But the Greeks were soon admonished, that the public disorders could not be healed by a civil war; and that their young favourite was not destined to be the saviour of a falling empire. On the first repulse, his party was broken by his own levity, their intestine discord, and the intrigues of the ancient court, which tempted each malecontent to desert or betray the cause of rebellion. Andronicus the younger was touched with remorse, or fatigued with business, or deceived by negotiation; pleasure rather than power was his aim; and the licence of maintaining a thousand hounds, a thousand hawks, and a thousand huntsmen, was sufficient to sully his fame and disarm his ambition.

The elder
Andronicus
abdicates the
government,
A. D. 1328,
May 24.

Let us now survey the catastrophe of this busy plot, and the final situation of the principal actors (10). The age of Andronicus was consumed in civil discord; and, amidst the events of war and treaty, his power and reputation continually decayed, till the fatal night in which the gates of the city and palace were opened without resistance to his grandson. His principal commander scorned the repeated warnings of danger; and retiring to rest in the vain security of ignorance, abandoned the feeble monarch, with some priests and pages, to the terrors of a sleepless night. These terrors were quickly realised by the hostile shouts, which proclaimed the titles and victory of Andronicus the younger; and the aged emperor, falling prostrate before an image of the Virgin, despatched a suppliant message to resign the sceptre, and to obtain his life at the hands of the conqueror. The answer of his grandson was decent and pious; at the prayer of his friends, the younger Andronicus assumed the

(9) See Nicephorus Gregoras, l. viii. c. 6. The younger Andronicus complained, that in four years and four months a sum of 350,000 Byzants of gold was due to him for the expenses of his household (Cantacuzene, l. i. c. 48.). Yet he would have remitted the debt, if he might have been allowed to squeeze the farmers of the revenue.

(10) I follow the chronology of Nicephorus Gregoras, who is remarkably exact. It is proved that Cantacuzene has mistaken the dates of his own actions, or rather that his text has been corrupted by ignorant transcribers.

sole administration; but the elder still enjoyed the name and pre-eminence of the first emperor, the use of the great palace, and a pension of twenty-four thousand pieces of gold, one half of which was assigned on the royal treasury, and the other on the fishery of Constantinople. But his impotence was soon exposed to contempt and oblivion; the vast silence of the palace was disturbed only by the cattle and poultry of the neighbourhood,* which roved with impunity through the solitary courts; and a reduced allowance of ten thousand pieces of gold (11) was all that he could ask, and more than he could hope. His calamities were embittered by the gradual extinction of sight; his confinement was rendered each day more rigorous; and during the absence and sickness of his grandson, his inhuman keepers, by the threats of instant death, compelled him to exchange the purple for the monastic habit and profession. The monk *Antony* had renounced the pomp of the world: yet he had occasion for a coarse fur in the winter season, and as wine was forbidden by his confessor, and water by his physician, the sherbet of Egypt was his common drink. It was not without difficulty that the late emperor could procure three or four pieces to satisfy these simple wants; and if he bestowed the gold to relieve the more painful distress of a friend, the sacrifice is of some weight in the scale of humanity and religion. Four years after his abdication, Andronicus or Antony expired in a cell, in the seventy-fourth year of his age: and the last strain of adulation could only promise a more splendid crown of glory in heaven than he had enjoyed upon earth (12).†

His death,
A. D. 1332,
Feb. 13.

Nor was the reign of the younger, more glorious or fortunate than that of the elder, Andronicus (13). He gathered the fruits of ambition; but the taste was transient and bitter: in the supreme station he lost the remains of his early popularity; and the defects of his character became still more conspicuous to the world. The public reproach urged him to march in person against the Turks; nor did his courage fail in the hour of trial; but a defeat and a wound were the only trophies of his expedition in Asia, which confirmed the establishment of the Ottoman monarchy. The abuses

Reign of
Andronicus
the younger,
A. D. 1328,
May 24—
A. D. 1341,
June 15.

(11) I have endeavoured to reconcile the 24,000 pieces of *Castracene* (l. ii. c. 1.) with the 10,000 of *Nicephorus Gregoras* (l. ix. c. 2.); the one of whom wished to soften, the other to magnify, the hardships of the old emperor.

(12) See *Nicephorus Gregoras* (l. ix. c. 6, 7, 8, 10, 14. l. x. c. 1.). The historian had tasted of the prosperity, and shared the retreat, of his benefactor; and that friendship which "waits or to the scaffold or the cell," should not lightly be accused as "a hireling, a prostitute to praise."‡

(13) The sole reign of *Andronicus the younger* is described by *Castracene* (l. ii. c. 1—40. p. 191—339.), and *Nicephorus Gregoras* (l. ix. c. 7.—l. xi. 2. 11. p. 292—361.).

* And the washerwomen, according to *Nic. Gregoras*, p. 431. — M.

† Prodigies (according to *Nic. Gregoras*, p. 460.) announced the departure of the old and imbecile Imperial Monk from his earthly prison. — M.

‡ But it may be accused of unparalleled absurdity. He compares the extinction of the feeble old man to that of the sun: his coffin is to be floated, like Noah's ark, by a deluge of tears. — M.

of the civil government attained their full maturity and perfection : his neglect of forms, and the confusion of national dresses, are deplored by the Greeks as the fatal symptoms of the decay of the empire. Andronicus was old before his time: the intemperance of youth had accelerated the infirmities of age; and after being rescued from a dangerous malady by nature, or physic, or the Virgin, he was snatched away before he had accomplished his forty-fifth year. He was twice married; and as the progress of the Latins in arms and arts had softened the prejudices of the Byzantine court, his two wives were chosen in the princely houses of Germany and Italy. The first, Agnes at home, Irene in Greece, was daughter of the duke of Brunswick. Her father (14) was a petty lord (15) in the poor and savage regions of the north of Germany (16): yet he derived some revenue from his silver mines (17); and his family is celebrated by the Greeks as the most ancient and noble of the Teutonic name (18). After the death of this childish princess, Andronicus sought in marriage Jane, the sister of the count of Savoy (19); and his suit was preferred to that of the French king (20). The count respected in his sister the superior majesty of a Roman empress: her retinue was composed of knights and ladies; she was regenerated and crowned in St. Sophia, under the more orthodox appellation of

His two
wives.

[14] Agnes, or Irene, was the daughter of duke Henry the Wonderful, the chief of the house of Brunswick, and the fourth in descent from the famous Henry the Lion, duke of Saxony and Bavaria, and conqueror of the Slavi on the Baltic coast. Her brother Henry was surnamed the Greek, from his ten journeys into the East: but these journeys were subsequent to his sister's marriage; and I am ignorant how Agnes was discovered in the heart of Germany, and recommended to the Byzantine court. (Rimins, *Memoirs of the House of Brunswick*, p. 126—137.)

[15] Henry the Wonderful was the founder of the branch of Grubenhagen, extinct in the year 1596. (Rimins, p. 287.) He resided in the castle of Wolfenbittel, and possessed no more than a sixth part of the allodial estates of Brunswick and Lunenburg, which the Guelph family had saved from the confiscation of their greatiefs. The frequent partitions among brothers had almost ruined the princely houses of Germany, till that just, but pernicious, law was slowly superseded by the right of primogeniture. The principality of Grubenhagen, one of the last remains of the Hercynian forest, is a woody, mountainous, and barren tract. [Bauching's *Geography*, vol. vi. p. 270—286. English translation.]

[16] The royal author of the *Memoirs of Brandenburg* will teach us, how justly, in a much later period, the north of Germany deserved the epithets of poor and barbarous (*Essai sur les Mœurs*, &c.). In the year 1206, in the woods of Lunenburg, some wild people of the Vened race were allowed to bury alive their infirm and useless parents. (Rimins, p. 436.)

[17] The assertion of Tacitus, that Germany was destitute of the precious metals, must be taken, even in his own time, with some limitation. (*Germania*, c. 5. *Annal.* xi. 20.) According to Spenser (*Hist. Germanicæ Pragmaticæ*, tom. i. p. 351.), *Argentifodina* in Hercynis montibus, imperante Otthone magno [A. D. 968.], *primum apertæ, largam etiam opes augendi dederunt copiam*: but Rimins (p. 258, 259.) defers till the year 1016 the discovery of the silver mines of Grubenhagen, or the Upper Harz, which were productive in the beginning of the sixteenth century, and which still yield a considerable revenue to the house of Brunswick.

[18] Cantacuzene has given a most honourable testimony, $\eta\gamma\delta' \epsilon\lambda\ \Gamma\epsilon\mu\alpha\tau\omega\upsilon\varsigma\ \alpha\upsilon\tau\eta\varsigma\ \theta\upsilon\gamma\alpha\tau\epsilon\varsigma\ \delta\epsilon\upsilon\tau\epsilon\upsilon\varsigma\ \eta\tau\iota\ \chi\epsilon\iota\rho\omega\varsigma\ \epsilon\upsilon\chi\eta\varsigma$ (the modern Greeks employ the $\eta\tau$ for the δ , and the $\mu\epsilon$ for the $\beta\epsilon$, and the whole will read in the Italian idiom di Brunswick), $\tau\alpha\upsilon\tau\ \alpha\mu\phi' \alpha\upsilon\tau\alpha\iota\varsigma\ \pi\epsilon\pi\epsilon\tau\alpha\iota\varsigma\ \alpha\upsilon\tau\omega\varsigma$, $\kappa\alpha\iota\ \lambda\alpha\mu\beta\epsilon\tau\epsilon\tau\eta\ \pi\acute{\alpha}\nu\tau\alpha\varsigma\ \tau\omicron\upsilon\varsigma\ \epsilon\pi\alpha\phi\omicron\upsilon\lambda\omicron\upsilon\varsigma\ \upsilon\pi\epsilon\pi\epsilon\beta\alpha\lambda\lambda\omicron\upsilon\tau\alpha\varsigma\ \tau\omicron\upsilon\ \gamma\acute{\epsilon}\nu\omicron\upsilon\varsigma$. The prize is just in itself, and pleasing to an English ear.

[19] Anne, or Jane, was one of the daughters of Amédée the Great, by a second marriage, and half-sister of his successor Edward count of Savoy. (Anderson's *Tables*, p. 680.) See Cantacuzene (l. i. c. 40—42.)

[20] That king, if the fact be true, must have been Charles the Fair, who in five years (1321—1326) was married to three wives (Anderson, p. 628.). Anne of Savoy arrived at Constantinople in February 1326.

Anne; and, at the nuptial feast, the Greeks and Italians vied with each other in the martial exercises of tilts and tournaments.

The empress Anne of Savoy survived her husband: their son, John Palæologus, was left an orphan and an emperor in the ninth year of his age; and his weakness was protected by the first and most deserving of the Greeks. The long and cordial friendship of his father for John Cantacuzene is alike honourable to the prince and the subject. It had been formed amidst the pleasures of their youth: their families were almost equally noble (21); and the recent lustre of the purple was amply compensated by the energy of a private education. We have seen that the young emperor was saved by Cantacuzene from the power of his grandfather; and, after six years of civil war, the same favourite brought him back in triumph to the palace of Constantinople. Under the reign of Andronicus the younger, the great domestic ruled the emperor and the empire; and it was by his valour and conduct that the isle of Lesbos and the principality of Ætolia were restored to their ancient allegiance. His enemies confess, that, among the public robbers, Cantacuzene alone was moderate and abstemious; and the free and voluntary account which he produces of his own wealth (22) may sustain the presumption that it was devolved by inheritance, and not accumulated by rapine. He does not indeed specify the value of his money, plate, and jewels; yet, after a voluntary gift of two hundred vases of silver, after much had been secreted by his friends and plundered by his foes, his forfeit treasures were sufficient for the equipment of a fleet of seventy galleys. He does not measure the size and number of his estates; but his granaries were heaped with an incredible store of wheat and barley; and the labour of a thousand yoke of oxen might cultivate, according to the practice of antiquity, about sixty-two thousand five hundred acres of arable land (23). His pastures were stocked with two thousand five hundred brood mares, two hundred camels, three hundred mules, five hundred asses, five thousand horned cattle, fifty thousand hogs, and seventy thousand sheep (24): a precious record of rural opulence, in the last period of the empire, and in a land, most probably in Thrace, so re-

Reign of John
Palæologus,
A. D. 1341,
June 5—
A. D. 1391.
Fortune of
John Cantacuzene.

(21) The noble race of the Cantacuzeni (illustrations from the xth century in the Byzantine annals) was drawn from the Paladins of France, the heroes of those romances which, in the xiiiith century, were translated and read by the Greeks. [Ducange, Fam. Byzant. p. 253.]

(22) See Cantacuzene (l. ii. c. 24. 30. 36.).

(23) Saveras, in Gaul, or Columella, in Italy or Spain, allow two yoke of oxen, two drivers, and six labourers, for two hundred jugera (125 English acres) of arable land, and three more men must be added if there be much underwood. [Columella de Re Rustica, l. ii. c. 13. p. 441. edit. Gesner].

(24) In this enumeration (l. in. c. 30.), the French translation of the president Cousin is blotted with three palpable and essential errors. 1. He omits the 4000 yoke of working oxen. 2. He interprets the πενταχόταις πρὸς ὀνυχίαις, by the number of fifteen hundred.* He confounds myriads with chiliads, and gives Cantacuzene no more than 5000 hogs. Put not your trust in trans-
lations!

* This seems to be another reading, χιλίαις. Niebuhr's Edit. in loc. — H.

He is left
regent of the
empire.

His regency
is attacked,
A. D. 1341,

by
Apocaucus;

by the
empress
Anne of
Savoy;

by the
patriarch.

peatedly wasted by foreign and domestic hostility. The favour of Cantacuzene was above his fortune. In the moments of familiarity, in the hour of sickness, the emperor was desirous to level the distance between them, and pressed his friend to accept the diadem and purple. The virtue of the great domestic, which is attested by his own pen, resisted the dangerous proposal; but the last testament of Andronicus the younger named him the guardian of his son, and the regent of the empire.

Had the regent found a suitable return of obedience and gratitude, perhaps he would have acted with pure and zealous fidelity in the service of his pupil (25). A guard of five hundred soldiers watched over his person and the palace; the funeral of the late emperor was decently performed; the capital was silent and submissive; and five hundred letters, which Cantacuzene despatched in the first month, informed the provinces of their loss and their duty. The prospect of a tranquil minority was blasted by the great duke or admiral Apocaucus; and to exaggerate *his* perfidy, the Imperial historian is pleased to magnify his own imprudence, in raising him to that office against the advice of his more sagacious sovereign. Bold and subtle, rapacious and profuse, the avarice and ambition of Apocaucus were by turns subservient to each other; and his talents were applied to the ruin of his country. His arrogance was heightened by the command of a naval force and an impregnable castle, and under the mask of oaths and flattery he secretly conspired against his benefactor. The female court of the empress was bribed and directed: he encouraged Anne of Savoy to assert, by the law of nature, the tutelage of her son; the love of power was disguised by the anxiety of maternal tenderness: and the founder of the Palæologi had instructed his posterity to dread the example of a perfidious guardian. The patriarch John of Apri was a proud and feeble old man, encompassed by a numerous and hungry kindred. He produced an obsolete epistle of Andronicus, which bequeathed the prince and people to his pious care: the fate of his predecessor Arsenius prompted him to prevent, rather than punish, the crimes of an usurper; and Apocaucus smiled at the success of his own flattery, when he beheld the Byzantine priest assuming the state and temporal claims of the Roman pontiff (26). Between three persons so different in their situation and character, a private league was concluded: a shadow of authority was restored to the senate; and the people was tempted by the name of freedom. By this powerful confederacy, the great domestic was assaulted at first with clan-

(25) See the regency and reign of John Cantacuzenus, and the whole progress of the civil war, in his own history (l. iii. c. 1—100. p. 348—700.), and in that of Nicephorus Gregoras (l. xii. c. 1.—l. xv. c. 9. p. 353—492.).

(26) He assumed the royal privilege of red shoes or buskins; placed on his head a mitre of silk and gold; subscribed his epistles with hyacinth or green ink, and claimed for the new, whatever Constantine had given to the ancient, Rome. (Cantacuzen. l. iii. c. 36. Nic. Gregoras, l. xiv. c. 3.).

destine, at length with open, arms. His prerogatives were disputed; his opinions slighted; his friends persecuted; and his safety was threatened both in the camp and city. In his absence on the public service, he was accused of treason; proscribed as an enemy of the church and state; and delivered, with all his adherents, to the sword of justice, the vengeance of the people, and the power of the devil; his fortunes were confiscated; his aged mother was cast into prison;* all his past services were buried in oblivion; and he was driven by injustice to perpetrate the crime of which he was accused (27). From the review of his preceding conduct, Cantacuzene appears to have been guiltless of any treasonable designs; and the only suspicion of his innocence must arise from the vehemence of his protestations, and the sublime purity which he ascribes to his own virtue. While the empress and the patriarch still affected the appearances of harmony, he repeatedly solicited the permission of retiring to a private, and even a monastic, life. After he had been declared a public enemy, it was his fervent wish to throw himself at the feet of the young emperor, and to receive without a murmur the stroke of the executioner: it was not without reluctance that he listened to the voice of reason, which inculcated the sacred duty of saving his family and friends, and proved that he could only save them by drawing the sword and assuming the Imperial title.

In the strong city of Demotica, his peculiar domain, the emperor John Cantacuzenus was invested with the purple buskins: his right leg was clothed by his noble kinsmen, the left by the Latin chiefs, on whom he conferred the order of knighthood. But even in this act of revolt, he was still studious of loyalty; and the titles of John Palæologus and Anne of Savoy were proclaimed before his own name and that of his wife Irene. Such vain ceremony is a thin disguise of rebellion, nor are there perhaps any *personal* wrongs that can authorise a subject to take arms against his sovereign: but the want of preparation and success may confirm the assurance of the usurper, that this decisive step was the effect of necessity rather than of choice. Constantinople adhered to the young emperor: the king of Bulgaria was invited to the relief of Adrianople: the principal cities of Thrace and Macedonia, after some hesitation, renounced their obedience to the great domestic; and the leaders of the troops and provinces were induced, by their private interest, to

Cantacuzene assumes the purple.
A. D. 1341,
Oct. 26.

(27) Nic. Gregoras (l. xii. c. 5.) confesses the innocence and virtues of Cantacuzenus, the guilt and flagitious vices of Apocritus; nor does he dissemble the motive of his personal and religious enmity to the former; *οὐδὲ διὰ κακίας ἀλλ' οὐκ, αἰτίας ὁ πρᾶτοτος τῆς τῶν ὁλῶν ἰδοῦν εἶναι ψόρον*; †

* She died there through persecution and neglect. — M.

† The ἄλλοι were the religious enemies and persecutors of Nicephorus. — M.

prefer the loose dominion of a woman and a priest.* The army of Cantacuzene, in sixteen divisions, was stationed on the banks of the Melas to tempt or to intimidate the capital: it was dispersed by treachery or fear; and the officers, more especially the mercenary Latins, accepted the bribes, and embraced the service, of the Byzantine court. After this loss, the rebel emperor (he fluctuated between the two characters) took the road of Thessalonica with a chosen remnant; but he failed in his enterprise on that important place; and he was closely pursued by the great duke, his enemy Apocaucus, at the head of a superior power by sea and land. Driven from the coast, in his march, or rather flight, into the mountains of Servia, Cantacuzene assembled his troops to scrutinize those who were worthy and willing to accompany his broken fortunes. A base majority bowed and retired; and his trusty band was diminished to two thousand, and at last to five hundred, volunteers. The *cral* (28), or despot of the Servians, received him with generous hospitality; but the ally was insensibly degraded to a suppliant, an hostage, a captive; and, in this miserable dependence, he waited at the door of the Barbarian, who could dispose of the life and liberty of a Roman emperor. The most tempting offers could not persuade the *cral* to violate his trust; but he soon inclined to the stronger side; and his friend was dismissed without injury to a new vicissitude of hopes and perils. Near six years the flame of discord burnt with various success and unabated rage: the cities were distracted by the faction of the nobles and the plebeians; the Cantacuzeni and Palæologi: and the Bulgarians, the Servians, and the Turks, were invoked on both sides as the instruments of private ambition and the common ruin. The regent deplored the calamities, of which he was the author and victim: and his own experience might dictate a just and lively remark on the different nature of foreign and civil war. "The former," said he, "is the external warmth of summer, always tolerable, and often beneficial; the latter is the deadly heat of a fever, which consumes without a remedy the vitals of the constitution (29)."

The civil war,
A. D.
1341—1347.

Victory of
Cantacuzene.

The introduction of barbarians and savages into the contests of civilised nations, is a measure pregnant with shame and mischief;

[28] The princes of Servia (Ducange, Famil. Balanion, &c. c. 2, 3, 4. 9.) were styled *Dospotes* in Greek, and *Cral*, in their native idiom (Ducange, Gloss. Grec. p. 754.). That title, the equivalent of king, appears to be of Slavonic origin, from whence it has been borrowed by the Hungarians, the modern Greeks, and even by the Turks (Leunclavius, Pandect. Turc. p. 422.), who reserve the name of *Padeshah* for the emperor. To obtain the latter instead of the former is the ambition of the French at Constantinople (Avertissement à l'Histoire de Timur Bec, p. 39.).

[29] Nic. Gregoras, l. xii. c. 44. It is surprising that Cantacuzene has not inserted this just and lively image to his own writings.

* Cantacuzene asserts, that in all the cities, the populace were on the side of the emperor, the aristocracy on his. The populace took the opportunity of rising and plundering the wealthy as

Cantacuzenites, vol. iii. c. 29. Ages of common oppression and ruin had not extinguished those republican factions.—M.

which the interest of the moment may compel, but which is reprobated by the best principles of humanity and reason. It is the practice of both sides to accuse their enemies of the guilt of the first alliances; and those who fail in their negotiations, are loudest in their censure of the example which they envy, and would gladly imitate. The Turks of Asia were less barbarous perhaps than the shepherds of Bulgaria and Servia; but their religion rendered them the implacable foes of Rome and Christianity. To acquire the friendship of their emirs, the two factions vied with each other in baseness and profusion: the dexterity of Cantacuzene obtained the preference: but the succour and victory were dearly purchased by the marriage of his daughter with an infidel, the captivity of many thousand Christians, and the passage of the Ottomans into Europe, the last and fatal stroke in the fall of the Roman empire. The inclining scale was decided in his favour by the death of Apocaucus, the just though singular retribution of his crimes. A crowd of nobles or plebeians, whom he feared or hated, had been seized by his orders in the capital, and the provinces; and the old palace of Constantine was assigned for the place of their confinement. Some alterations in raising the walls, and narrowing the cells, had been ingeniously contrived to prevent their escape, and aggravate their misery; and the work was incessantly pressed by the daily visits of the tyrant. His guards watched at the gate, and as he stood in the inner court to overlook the architects, without fear or suspicion, he was assaulted and laid breathless on the ground, by two* resolute prisoners of the Palæologian race (30), who were armed with sticks, and animated by despair. On the rumour of revenge and liberty, the captive multitude broke their fetters, fortified their prison, and exposed from the battlements the tyrant's head, presuming on the favour of the people and the clemency of the empress. Anne of Savoy might rejoice in the fall of an haughty and ambitious minister, but while she delayed to resolve or to act, the populace, more especially the mariners, were excited by the widow of the great duke to a sedition, an assault, and a massacre. The prisoners (of whom the far greater part were guiltless or inglorious of the deed) escaped to a neighbouring church: they were slaughtered at the foot of the altar; and in his death the monster was not less bloody and venomous than in his life. Yet his talents alone upheld the cause of the young emperor; and his surviving associates, suspicious of each other, abandoned the conduct of the war, and rejected the fairest terms of accommodation. In the beginning of the dispute, the empress felt and complained, that she was de-

[30] The two avengers were both Palæologi, who might resent, with royal indignation, the shame of their chains. The tragedy of Apocaucus may deserve a peculiar reference to Cantacuzene (l. lii. c. 86.), and Nic. Gregoras (l. xiv. c. 10.).

* Nicephorus says four, p. 734.

He re-enters
Constantino-
ple,
A. D. 1347.
January 8.

ceived by the enemies of Cantacuzene: the patriarch was employed to preach against the forgiveness of injuries; and her promise of immortal hatred was sealed by an oath, under the penalty of excommunication (31). But Anne soon learned to hate without a teacher: she beheld the misfortunes of the empire with the indifference of a stranger: her jealousy was exasperated by the competition of a rival empress; and on the first symptoms of a more yielding temper, she threatened the patriarch to convene a synod, and degrade him from his office. Their incapacity and discord would have afforded the most decisive advantage; but the civil war was protracted by the weakness of both parties; and the moderation of Cantacuzene has not escaped the reproach of timidity and indolence. He successively recovered the provinces and cities; and the realm of his pupil was measured by the walls of Constantinople; but the metropolis alone counterbalanced the rest of the empire; nor could he attempt that important conquest till he had secured in his favour the public voice and a private correspondence. An Italian, of the name of Faccioli (32), had succeeded to the office of great duke: the ships, the guards, and the golden gate, were subject to his command; but his humble ambition was bribed to become the instrument of treachery; and the revolution was accomplished without danger or bloodshed. Destitute of the powers of resistance, or the hope of relief, the inflexible Anne would have still defended the palace, and have smiled to behold the capital in flames rather than in the possession of a rival. She yielded to the prayers of her friends and enemies; and the treaty was dictated by the conqueror, who professed a loyal and zealous attachment to the son of his benefactor. The marriage of his daughter with John Palæologus was at length consummated: the hereditary right of the pupil was acknowledged; but the sole administration during ten years was vested in the guardian. Two emperors and three empresses were seated on the Byzantine throne; and a general amnesty quieted the apprehensions, and confirmed the property, of the most guilty subjects. The festival of the coronation and nuptials was celebrated with the appearances of concord and magnificence, and both were equally fallacious. During the late troubles, the treasures of the state, and even the furniture of the palace, had been alienated or embezzled: the royal banquet was served in pewter or earthenware; and such was the proud poverty of the times, that the absence of gold and jewels was supplied by the paltry artifices of glass and gilt-leather (33).

[31] Cantacuzene accuses the patriarch, and spares the empress, the mother of his sovereign (l. iii. 33, 34.), against whom Nic. Gregoras expresses a particular animosity (l. xiv. 10, 11. xv. 5.). It is true, that they do not speak exactly of the same time.

[32] The traitor and treason are revealed by Nic. Gregoras (l. xv. c. 8.); but the name is more discreetly suppressed by his great accomplice. (Cantacuzen. l. iii. c. 99.).

[33] Nic. Greg. l. xv. 11. There were however some true pearls, but very thinly sprinkled. The rest of the stones had only *παιροειδὲς χρυσὸν πρὸς τὸ διαυγές*.

I hasten to conclude the personal history of John Cantacuzene (34). He triumphed and reigned; but his reign and triumph were clouded by the discontent of his own and the adverse faction. His followers might style the general amnesty an act of pardon for his enemies, and of oblivion for his friends (35); in his cause their estates had been forfeited or plundered; and as they wandered naked and hungry through the streets, they cursed the selfish generosity of a leader, who, on the throne of the empire, might relinquish without merit his private inheritance. The adherents of the empress blushed to hold their lives and fortunes by the precarious favour of an usurper; and the thirst of revenge was concealed by a tender concern for the succession, and even the safety, of her son. They were justly alarmed by a petition of the friends of Cantacuzene, that they might be released from their oath of allegiance to the Palæologi, and entrusted with the defence of some cautionary towns; a measure supported with argument and eloquence; and which was rejected (says the Imperial historian) "by my sublime, and almost 'incredibile, virtue.'" His repose was disturbed by the sound of plots and seditions; and he trembled, lest the lawful prince should be stolen away by some foreign or domestic enemy, who would inscribe his name and his wrongs in the banners of rebellion. As the son of Andronicus advanced in the years of manhood, he began to feel and to act for himself; and his rising ambition was rather stimulated than checked by the imitation of his father's vices. If we may trust his own professions, Cantacuzene laboured with honest industry to correct these sordid and sensual appetites, and to raise the mind of the young prince to a level with his fortune. In the Servian expedition, the two emperors showed themselves in cordial harmony to the troops and provinces; and the younger colleague was initiated by the elder in the mysteries of war and government. After the conclusion of the peace, Palæologus was left at Thessalonica, a royal residence, and a frontier station, to secure by his absence the peace of Constantinople, and to withdraw his youth from the temptations of a luxurious capital. But the distance weakened the powers of control, and the son of Andronicus was surrounded with artful or unthinking companions, who taught him to hate his guardian, to deplore his exile, and to vindicate his rights. A private treaty with the czar or despot of Servia was soon followed by an open revolt; and Cantacuzeno, on the throne of the elder Andronicus, defended the cause of age and prerogative, which in his

Reign of John
Cantacuzene,
A. D. 1347,
Jan. 8—
A. D. 1355,
January.

[34] From his return to Constantinople, Cantacuzene continues his history and that of the empire, one year beyond the abdication of his son Matthew, A. D. 1357 (l. iv. c. 1—60. p. 705—811.). Nicephorus Gregoras ends with the synod of Constantinople, in the year 1351 (l. xxii. c. 3. p. 600. the rest, to the conclusion of the xivth book, p. 717. is all controversy); and his fourteen last books are still MSS. in the king of France's library.

[35] The emperor (Cantacuzen. l. iv. c. 1.) represents his own virtues, and Nic. Gregoras (l. xv. c. 11.) the complaints of his friends, who suffered by its effects. I have lent them the words of our poor cavaliers after the restoration.

youth he had so vigorously attacked. At his request, the empress-mother undertook the voyage of Thessalonica, and the office of mediation: she returned without success; and unless Anne of Savoy was instructed by adversity, we may doubt the sincerity, or at least the fervour, of her zeal. While the regent grasped the sceptre with a firm and vigorous hand, she had been instructed to declare, that the ten years of his legal administration would soon elapse; and that after a full trial of the vanity of the world, the emperor Cantacuzene sighed for the repose of a cloister, and was ambitious only of an heavenly crown. Had these sentiments been genuine, his voluntary abdication would have restored the peace of the empire, and his conscience would have been relieved by an act of justice. Palæologus alone was responsible for his future government; and whatever might be his vices, they were surely less formidable than the calamities of a civil war, in which the Barbarians and infidels were again invited to assist the Greeks in their mutual destruction. By the arms of the Turks, who now struck a deep and everlasting root in Europe, Cantacuzene prevailed in the third conquest in which he had been involved; and the young emperor, driven from the sea and land, was compelled to take shelter among the Latins of the isle of Tenedos. His insolence and obstinacy provoked the victor to a step which must render the quarrel irreconcilable; and the association of his son Matthew, whom he invested with the purple, established the succession in the family of the Cantacuzeni. But Constantinople was still attached to the blood of her ancient princes; and this last injury accelerated the restoration of the rightful heir. A noble Genoese espoused the cause of Palæologus, obtained a promise of his sister, and achieved the revolution with two galleys and two thousand five hundred auxiliaries. Under the pretence of distress, they were admitted into the lesser port; a gate was opened, and the Latin shout of, "Long life and victory to the emperor, John Palæologus!" was answered by a general rising in his favour. A numerous and loyal party yet adhered to the standard of Cantacuzene: but he asserts in his history (does he hope for belief?) that his tender conscience rejected the assurance of conquest; that, in free obedience to the voice of religion and philosophy, he descended from the throne, and embraced with pleasure the monastic habit and profession (36). So soon as he ceased to be a prince, his successor was not unwilling that he should be a saint: the remainder of his life was devoted to piety and learning; in the cells of Constantinople and Mount Athos, the monk Joasaph was respected as the temporal and spiritual father of the emperor; and if he issued from his retreat, it was as the mi-

John
Palæologus
takes up arms
against him,
A. D. 1353.

Abdication of
Cantacuzene,
A. D. 1355,
January.

[36] The awkward apology of Cantacuzene (l. iv. c. 39—42.), who relates, with visible confusion, his own downfall, may be supplied by the less accurate, but more honest, narratives of Matthew Vitani (l. iv. c. 46. in the Script. Rerum Ital. tom. xiv. p. 266.) and Ducas (c. 10, 11.).

nister of peace, to subdue the obstinacy, and solicit the pardon, of his rebellious son (37).

Yet in the cloister, the mind of Cantacuzene was still exercised by theological war. He sharpened a controversial pen against the Jews and Mahometans (38); and in every state he defended with equal zeal the divine light of Mount Thabor, a memorable question which consummates the religious follies of the Greeks. The fakirs of India (39), and the monks of the Oriental church, were alike persuaded, that in total abstraction of the faculties of the mind and body, the purer spirit may ascend to the enjoyment and vision of the Deity. The opinion and practice of the monasteries of Mount Athos (40) will be best represented in the words of an abbot, who flourished in the eleventh century. "When thou art alone in thy cell," says the ascetic teacher, "shut thy door, and seat thyself in a corner; raise thy mind above all things vain and transitory; recline thy beard and chin on thy breast; turn thy eyes and thy thoughts towards the middle of thy belly, the region of the navel; and search the place of the heart, the seat of the soul. At first, all will be dark and comfortless; but if you persevere day and night, you will feel an ineffable joy; and no sooner has the soul discovered the place of the heart, than it is involved in a mystic and ethereal light." This light, the production of a distempered fancy, the creature of an empty stomach and an empty brain, was adored by the Quietists as the pure and perfect essence of God himself; and as long as the folly was confined to Mount Athos, the simple solitaries were not inquisitive how the divine essence could be a *material* substance, or how an *immaterial* substance could be perceived by the eyes of the body. But in the reign of the younger Andronicus, these monasteries were visited by Barlaam (41), a Calabrian monk, who was equally skilled in philosophy and theology; who possessed the languages of the Greeks and Latins; and whose versatile genius could maintain their opposite creeds, according to the interest of the moment. The indiscretion of an ascetic revealed to the curious traveller the secrets of mental prayer; and Barlaam

Dispute concerning the light of Mount Thabor, A. D. 1341—1351.

[37] Cantacuzene, in the year 1375, was honored with a letter from the pope (Fleury, Hist. Eccles. tom. xx. p. 250.). His death is placed by a respectable authority on the 20th of November 1411 (Ducange, Fam. Byzant. p. 200.). But if he were of the age of his companion Andronicus the Younger, he must have lived 116 years; a rare instance of longevity, which is so illustrious a person would have attracted universal notice.

[38] His four discourses, or books, were printed at Basil 1563 (Fabric. Bibliot. Græc. tom. vi. p. 473.). He composed them to satisfy a proselyte who was assailed with letters from his friends of Ispahan. Cantacuzene had read the Koran; but I understand from Maracci, that he adopts the vulgar prejudices and fables against Mahomet and his religion.

[39] See the Voyages du Bernier, tom. i. p. 427.

[40] Mosheim, Institut. Hist. Eccles. p. 522, 523. Fleury, Hist. Eccles. tom. xx. p. 22, 24, 107—114, &c. The former unfolds the causes with the judgment of a philosopher, the latter transcribes and translates with the prejudices of a Catholic priest.

[41] Basnage (in Canisii Antiq. Lectiones, tom. iv. p. 263—365.) has investigated the character and story of Barlaam. The duplicity of his opinions had inspired some doubts of the identity of his person. See likewise Fabricius (Bibliot. Græc. tom. x. p. 427—432.).

embraced the opportunity of ridiculing the Quietists, who placed the soul in the navel; of accusing the monks of Mount Athos of heresy and blasphemy. His attack compelled the more learned to renounce or dissemble the simple devotion of their brethren; and Gregory Palamas introduced a scholastic distinction between the essence and operation of God. His inaccessible essence dwells in the midst of an uncreated and eternal light; and this beatific vision of the saints had been manifested to the disciples on Mount Thabor, in the transfiguration of Christ. Yet this distinction could not escape the reproach of polytheism; the eternity of the light of Thabor was fiercely denied; and Barlaam still charged the Palamites with holding two eternal substances, a visible and invisible God. From the rage of the monks of Mount Athos, who threatened his life, the Calabrian retired to Constantinople, where his smooth and specious manners introduced him to the favour of the great domestic and the emperor. The court and the city were involved in this theological dispute, which flamed amidst the civil war; but the doctrine of Barlaam was disgraced by his flight and apostasy: the Palamites triumphed; and their adversary, the patriarch John of Apri, was deposed by the consent of the adverse factions of the state. In the character of emperor and theologian, Cantacuzene presided in the synod of the Greek church, which established, as an article of faith, the uncreated light of Mount Thabor; and, after so many insults, the reason of mankind was slightly wounded by the addition of a single absurdity. Many rolls of paper or parchment have been blotted; and the impenitent sectaries, who refused to subscribe the orthodox creed, were deprived of the honours of Christian burial; but in the next age the question was forgotten; nor can I learn that the axe or the fagot were employed for the extirpation of the Barlaamite heresy (42).

Establishment of the
Genoese at
Pera or
Galata,
A. D.
1261—1347.

For the conclusion of this chapter, I have reserved the Genoese war, which shook the throne of Cantacuzene, and betrayed the debility of the Greek empire. The Genoese, who, after the recovery of Constantinople, were seated in the suburb of Pera or Galata, received that honourable fief from the bounty of the emperor. They were indulged in the use of their laws and magistrates; but they submitted to the duties of vassals and subjects: the forcible word of *liegemen* (43) was borrowed from the Latin jurisprudence; and their *podesta*, or chief, before he entered on his office, saluted the

[42] See Cantacuzene (l. ii. c. 39, 40. l. iv. c. 3, 23, 24, 25.), and Nic. Gregoras (l. xi. c. 10. l. xv. 3, 7, &c.), whose last books, from the sixth to the sixteenth, are almost confined to a subject so interesting to the authors. Boivin (in Vit. Nic. Gregoræ), from the unpublished books, and Fabricius (Biblioth. Græc. tom. x. p. 462—473.), or rather Montfaucon, from the MSS. of the Cousin library, have added some facts and documents.

[43] Pachymer (l. v. c. 10.) very properly explains λῑζουζες (*ligios*) by ὀδῑουζες. The use of these words in the Greek and Latin of the feudal times may be amply understood from the Glossaries of Dugange (Græc. p. 811, 812. Latin. tom. iv. p. 109—111.).

emperor with loyal acclamations and vows of fidelity. Genoa sealed a firm alliance with the Greeks; and, in case of a defensive war, a supply of fifty empty galleys and a succour of fifty galleys completely armed and manned, was promised by the republic to the empire. In the revival of a naval force, it was the aim of Michael Palæologus to deliver himself from a foreign aid; and his vigorous government contained the Genoese of Galata within those limits which the insolence of wealth and freedom provoked them to exceed. A sailor threatened that they should soon be masters of Constantinople, and slew the Greek who resented this national affront; and an armed vessel, after refusing to salute the palace, was guilty of some acts of piracy in the Black Sea. Their countrymen threatened to support their cause; but the long and open village of Galata was instantly surrounded by the Imperial troops; till, in the moment of the assault, the prostrate Genoese implored the clemency of their sovereign. The defenceless situation which secured their obedience, exposed them to the attack of their Venetian rivals, who, in the reign of the elder Andronicus, presumed to violate the majesty of the throne. On the approach of their fleets, the Genoese, with their families and effects, retired into the city: their empty habitations were reduced to ashes; and the feeble prince, who had viewed the destruction of his suburb, expressed his resentment, not by arms, but by ambassadors. This misfortune, however, was advantageous to the Genoese, who obtained, and imperceptibly abused, the dangerous licence of surrounding Galata with a strong wall; of introducing into the ditch the waters of the sea; of erecting lofty turrets; and of mounting a train of military engines on the rampart. The narrow bounds in which they had been circumscribed were insufficient for the growing colony; each day they acquired some addition of landed property; and the adjacent hills were covered with their villas and castles, which they joined and protected by new fortifications (44). The navigation and trade of the Euxine was the patrimony of the Greek emperors, who commanded the narrow entrance, the gates, as it were, of that inland sea. In the reign of Michael Palæologus, their prerogative was acknowledged by the sultan of Egypt, who solicited and obtained the liberty of sending an annual ship for the purchase of slaves in Circassia and the Lesser Tartary: a liberty pregnant with mischief to the Christian cause; since these youths were transformed by education and discipline into the formidable Mamalukes (45). From the colony of

[44] The establishment and progress of the Genoese at Pera or Galata, is described by Ducas (C. P. Christiana, l. i. p. 68, 69.) from the Byzantine historians, Pachymer (l. ii. c. 39. l. v. 10. 30. l. ix. 15. l. xii. 6. 9.), Nicephorus Gregoras (l. v. c. 4. l. vi. c. 11. l. ix. c. 5. l. xii. c. 1. l. xv. c. 1. 6.), and Cantacuzene (l. i. c. 12. l. ii. c. 29, &c.).

[45] Both Pachymer (l. iii. c. 2, 4, 5.) and Nic. Greg. (l. iv. c. 7.) understand and deplore the effects of this dangerous indulgence. Dibars, sultan of Egypt, himself a Tartar, but a devout Mussulman, obtained from the children of Zogis the permission to build a stately mosque in the capital of Crimea (De Guignes, Hist. des Huns, tom. iii. p. 343.).

Their trade
and
insolence.

Pera, the Genoese engaged with superior advantage in the lucrative trade of the Black Sea; and their industry supplied the Greeks with fish and corn; two articles of food almost equally important to a superstitious people. The spontaneous bounty of nature appears to have bestowed the harvests of the Ukraine, the produce of a rude and savage husbandry; and the endless exportation of salt-fish and caviar is annually renewed by the enormous sturgeons that are caught at the mouth of the Don or Tanais, in their last station of the rich mud and shallow water of the Mæotis (46). The waters of the Oxus, the Caspian, the Volga, and the Don, opened a rare and laborious passage for the gems and spices of India; and after three months' march the caravans of Carizme met the Italian vessels in the harbours of Crimæa (47). These various branches of trade were monopolised by the diligence and power of the Genoese. Their rivals of Venice and Pisa were forcibly expelled; the natives were awed by the castles and cities, which arose on the foundations of their humble factories; and their principal establishment of Caffa (48) was besieged without effect by the Tartar powers. Destitute of a navy, the Greeks were oppressed by these haughty merchants, who fed, or famished, Constantinople, according to their interest. They proceeded to usurp the customs, the fishery, and even the toll, of the Bosphorus; and while they derived from these objects a revenue of two hundred thousand pieces of gold, a remnant of thirty thousand was reluctantly allowed to the emperor (49). The colony of Pera or Galata acted, in peace and war, as an independent state; and, as it will happen in distant settlements, the Genoese podesta too often forgot that he was the servant of his own masters.

Their war
with the
emperor
Cantacuzene,
A. D. 1346.

These usurpations were encouraged by the weakness of the elder Andronicus, and by the civil wars that afflicted his age and the minority of his grandson. The talents of Cantacuzene were employed to the ruin, rather than the restoration, of the empire; and after his domestic victory, he was condemned to an ignominious trial, whether the Greeks or the Genoese should reign in Constantinople. The merchants of Pera were offended by his refusal of some contiguous lands, some commanding heights, which they proposed to cover with new fortifications; and in the absence of the

[46] Chardin (*Voyages en Perse*, tom. i. p. 48.) was assured at Caffa, that these fishes were sometimes twenty-four or twenty-six feet long, weighed eight or nine hundred pounds, and yielded three or four quintals of caviar. The corn of the Bosphorus had supplied the Athenians in the time of Demosthenes.

[47] De Guignes, *Hist. des Huns*, tom. iii. p. 343, 344. Yinggi di Hammo, tom. i. fol. 400. But this land or water carriage could only be practicable when Tartary was united under a wise and powerful monarch.

[48] See Gregoras (*l. xlii. c. 12.*) is judicious and well-informed on the trade and colonies of the Black Sea. Chardin describes the present ruins of Caffa, where, in forty days, he saw above 400 sail employed in the corn and fish trade (*Voyages en Perse*, tom. i. p. 46—48.).

[49] See Nic. Gregoras, *l. xvii. c. 1.*

emperor, who was detained at Demotica by sickness, they ventured to brave the debility of a female reign. A Byzantine vessel, which had presumed to fish at the mouth of the harbour, was sunk by these audacious strangers; the fishermen were murdered. Instead of suing for pardon, the Genoese demanded satisfaction; required, in an haughty strain, that the Greeks should renounce the exercise of navigation; and encountered with regular arms the first sallies of the popular indignation. They instantly occupied the debatable land; and by the labour of a whole people, of either sex and of every age, the wall was raised, and the ditch was sunk, with incredible speed. At the same time, they attacked and burnt two Byzantine galleys; while the three others, the remainder of the imperial navy, escaped from their hands: the habitations without the gates, or along the shore, were pillaged and destroyed; and the care of the regent, of the empress Irene, was confined to the preservation of the city. The return of Cantacuzene dispelled the public consternation: the emperor inclined to peaceful counsels; but he yielded to the obstinacy of his enemies, who rejected all reasonable terms, and to the ardour of his subjects, who threatened, in the style of Scripture, to break them in pieces like a potter's vessel. Yet they reluctantly paid the taxes, that he imposed for the construction of ships, and the expenses of the war; and as the two nations were masters, the one of the land, the other of the sea, Constantinople and Pera were pressed by the evils of a mutual siege. The merchants of the colony, who had believed that a few days would terminate the war, already murmured at their losses: the succours from their mother-country were delayed by the factions of Genoa; and the most cautious embraced the opportunity of a Rhodian vessel to remove their families and effects from the scene of hostility. In the spring, the Byzantine fleet, seven galleys and a train of smaller vessels, issued from the mouth of the harbour, and steered in a single line along the shore of Pera; unskilfully presenting their sides to the beaks of the adverse squadron. The crews were composed of peasants and mechanics; nor was their ignorance compensated by the native courage of Barbarians: the wind was strong, the waves were rough; and no sooner did the Greeks perceive a distant and inactive enemy, than they leaped headlong into the sea, from a doubtful, to an inevitable, peril. The troops that marched to the attack of the lines of Pera were struck at the same moment with a similar panic; and the Genoese were astonished, and almost ashamed, at their double victory. Their triumphant vessels, crowned with flowers, and dragging after them the captive galleys, repeatedly passed and repassed before the palace: the only virtue of the emperor was patience; and the hope of revenge his sole consolation. Yet the distress of both parties interposed a temporary agreement; and the shame of the empire was

Destruction
of his fleet,
A. D. 1349.

disguised by a thin veil of dignity and power. Summoning the chiefs of the colony, Cantacuzene affected to despise the trivial object of the debate; and, after a mild reproof, most liberally granted the lands, which had been previously resigned to the seeming custody of his officers (50).

Victory of the
Genoese over
the Venetians
and Greeks,
A. D. 1352,
Feb. 13.

But the emperor was soon solicited to violate the treaty, and to join his arms with the Venetians, the perpetual enemies of Genoa and her colonies. While he compared the reasons of peace and war, his moderation was provoked by a wanton insult of the inhabitants of Pera, who discharged from their rampart a large stone that fell in the midst of Constantinople. On his just complaint, they coldly blamed the imprudence of their engineer; but the next day the insult was repeated; and they exulted in a second proof that the royal city was not beyond the reach of their artillery. Cantacuzene instantly signed his treaty with the Venetians; but the weight of the Roman empire was scarcely felt in the balance of these opulent and powerful republics (51). From the streights of Gibraltar to the mouth of the Tanais, their fleets encountered each other with various success; and a memorable battle was fought in the narrow sea, under the walls of Constantinople. It would not be an easy task to reconcile the accounts of the Greeks, the Venetians, and the Genoese (52); and while I depend on the narrative of an impartial historian (53), I shall borrow from each nation the facts that redound to their own disgrace, and the honour of their foes. The Venetians, with their allies the Catalans, had the advantage of number; and their fleet, with the poor addition of eight Byzantine galleys, amounted to seventy-five sail: the Genoese did not exceed sixty-four; but in those times their ships of war were distinguished by the superiority of their size and strength. The names and families of their naval commanders, Pisani and Doria, are illustrious in the annals of their country; but the personal merit of the former was eclipsed by the fame and abilities of his rival. They engaged in tempestuous weather; and the tumultuary conflict was continued

[50] The events of this war are related by Cantacuzene (l. iv. c. 11.) with obscurity and confusion, and by Nic. Gregoras (l. xvii. c. 1-7). in a clear and honest narrative. The priest was less responsible than the prince for the defeat of the fleet.

[51] The second war is darkly told by Cantacuzene (l. iv. c. 18. p. 24, 25. 28-32.), who wishes to disguise what he dares not deny. I regret this part of Nic. Gregoras, which is still in MS. at Paris.*

[52] Muratori (*Annali d'Italia*, tom. xii. p. 144.) refers to the most ancient Chronicles of Venice (Caresinus, the continuator of Andrew Dandolo, tom. ii. p. 421, 422.), and Genoa (George Stella, *Annales Genuenses*, tom. xvii. p. 1091, 1092.); both which I have diligently consulted in his great Collection of the Historians of Italy.

[53] See the Chronicle of Matteo Villani of Florence, l. ii. c. 59, 60. p. 145-147. c. 74, 75. p. 156, 157. in Muratori's Collection, tom. xiv.

* This part of Nicophorus Gregoras has not been printed in the new edition of the Byzantine Historians. The editor expresses a hope that it may be undertaken by Hase. I should join in the regret of Gibbon, if these books contain any

historical information: if they are but a continuation of the controversies which fill the last books in our present copies, they may as well sleep their eternal sleep in MS. as in print. — M.

from the dawn to the extinction of light. The enemies of the Genoese applaud their prowess: the friends of the Venetians are dissatisfied with their behaviour; but all parties agree in praising the skill and boldness of the Catalans,* who, with many wounds, sustained the brunt of the action. On the separation of the fleets, the event might appear doubtful; but the thirteen Genoese galleys, that had been sunk or taken, were compensated by a double loss of the allies; of fourteen Venetians, ten Catalans, and two Greeks; † and even the grief of the conquerors expressed the assurance and habit of more decisive victories. . . Pisani confessed his defeat, by retiring into a fortified harbour, from whence, under the pretext of the orders of the senate, he steered with a broken and flying squadron for the Isle of Candia, and abandoned to his rivals the sovereignty of the sea. In a public epistle (54), addressed to the doge and senate, Petrarch employs his eloquence to reconcile the maritime powers, the two luminaries of Italy. The orator celebrates the valour and victory of the Genoese, the first of men in the exercise of naval war: he drops a tear on the misfortunes of their Venetian brethren; but he exhorts them to pursue with fire and sword the base and perfidious Greeks; to purge the metropolis of the East from the heresy with which it was infected. Deserted by their friends, the Greeks were incapable of resistance; and three months after the battle, the emperor Cantacuzene solicited and subscribed a treaty, which for ever banished the Venetians and Catalans, and granted to the Genoese a monopoly of trade, and almost a right of dominion. The Roman empire (I smile in transcribing the name) might soon have sunk into a province of Genoa, if the ambition of the republic had not been checked by the ruin of her freedom and naval power. A long contest of one hundred and thirty years was determined by the triumph of Venice; and the factions of the Genoese compelled them to seek for domestic peace under the protection of a foreign lord, the duke of Milan, or the French king. Yet the spirit of commerce survived that of conquest; and the colony of Pera still awed the capital and navigated the Euxine, till it was involved by the Turks in the final servitude of Constantinople itself.

Their treaty
with the
empire,
May 6.

[54] The Abbé de Sade (*Mémoires sur la Vie de Pétrarque*, tom. iii. p. 257—263.) translates this letter, which he had copied from a MS. in the king of France's library. Though a servant of the duke of Milan, Petrarch pours forth his astonishment and grief at the defeat and despair of the Genoese in the following year (p. 323—332.).

* Cantacuzene praises their bravery, but imputes their losses to their ignorance of the seas: they suffered more by the breakers than by the enemy, vol. iii. p. 224.—M.

† Cantacuzene says, that the Genoese lost twenty-eight ships with their crews, ἀνὰ τὸν ποταμὸν;

the Venetians and Catalans sixteen, the Imperialists, none. Cantacuzene accuses Pisani of cowardice, is not following up the victory and destroying the Genoese. But Pisani's conduct, and indeed Cantacuzene's account of the battle, betray the superiority of the Genoese.—M.

CHAPTER LXIV.

Conquests of Zingis Khan and the Moguls from China to Poland. — Escape of Constantinople and the Greeks. — Origin of the Ottoman Turks in Bithynia. — Reigns and Victories of Othman, Orchan, Amurath the First, and Bajazet the First. — Foundation and Progress of the Turkish Monarchy in Asia and Europe. — Danger of Constantinople and the Greek Empire.

From the petty quarrels of a city and her suburbs, from the cowardice and discord of the falling Greeks, I shall now ascend to the victorious Turks; whose domestic slavery was ennobled by martial discipline, religious enthusiasm, and the energy of the national character. The rise and progress of the Ottomans, the present sovereigns of Constantinople, are connected with the most important scenes of modern history; but they are founded on a previous knowledge of the great eruption of the Moguls* and Tartars; whose rapid conquests may be compared with the primitive convulsions of nature, which had agitated and altered the surface of the globe. I have long since asserted my claim to introduce the nations, the immediate or remote authors of the fall of the Roman empire; nor can I refuse myself to those events, which, from their uncommon magnitude, will interest a philosophic mind in the history of blood (1).

Zingis Khan,
first emperor
of the Moguls
and Tartars,
A. D.
1206—1227.

From the spacious highlands between China, Siberia, and the Caspian Sea, the tide of emigration and war has repeatedly been poured. These ancient seats of the Huns and Turks were occupied in the twelfth century by many pastoral tribes, of the same descent and similar manners, which were united and led to conquest by the formidable Zingis.† In his ascent to greatness, that Barbarian (whose private appellation was Temugin) had trampled on the necks of his equals. His birth was noble; but it was in the pride of victory, that the prince or people deduced his seventh ancestor from the immaculate conception of a virgin. His father had reigned over thirteen hordes, which composed about thirty or forty thousand families: above two thirds refused to pay tithes or obedience to his infant son; and at the age of thirteen, Temugin fought a battle against his rebellious subjects. The future conqueror of Asia was

(1) The reader is invited to review the chapters of the third and fourth volumes; the manners of pastoral nations, the conquests of Attila and the Huns, which were composed at a time when I entertained the wish, rather than the hope, of concluding my history.

* Mongol seems to approach the nearest to the proper name of this race. The Chinese call them Mong-kou; the Mandchoux, their neighbours, Monggo or Monggon. They called themselves also Beila. This fact seems to have been proved by M. Schmidt against the French Orientalists.

See De Brosses, Note on Le Beau, tom. xvii. p. 402.

† On the traditions of the early life of Zingis, see D'Ohson, Hist. des Mongols; Histoire des Mongols, Paris, 1824. Schmidt, Geschichte der Ost-Mongolen, p. 66, &c. and Notes.—M.

reduced to fly and to obey; but he rose superior to his fortune, and in his fortieth year he had established his fame and dominion over the circumjacent tribes. In a state of society, in which policy is rude and valour is universal, the ascendant of one man must be founded on his power and resolution to punish his enemies and recompense his friends. His first military league was ratified by the simple rites of sacrificing an horse and tasting of a running stream: Temugin pledged himself to divide with his followers the sweets and the bitters of life; and when he had shared among them his horses and apparel, he was rich in their gratitude and his own hopes. After his first victory he placed seventy caldrons on the fire, and seventy of the most guilty rebels were cast headlong into the boiling water. The sphere of his attraction was continually enlarged by the ruin of the proud and the submission of the prudent; and the boldest chieftains might tremble, when they beheld, enchased in silver, the skull of the khan of the Keraites (2); who, under the name of Prester John, had corresponded with the Roman pontiff and the princes of Europe. The ambition of Temugin condescended to employ the arts of superstition; and it was from a naked prophet, who could ascend to heaven on a white horse, that he accepted the title of Zingis (3), the *most great*; and a divine right to the conquest and dominion of the earth. In a general *couroultai*, or diet, he was seated on a felt, which was long afterwards revered as a relic, and solemnly proclaimed great khan, or emperor of the Moguls (4) and Tartars (5). Of these kindred, though rival, names, the former had given birth to the Imperial race; and the latter has been extended by accident or error over the spacious wilderness of the north.

The code of laws which Zingis dictated to his subjects was adapted

(2) The khans of the Keraites were most probably incapable of reading the pompous epistles composed in their name by the Nestorian missionaries, who endowed them with the fabulous wonders of an Indian kingdom. Perhaps these Tartars (the Presbyter or Priest John) had submitted to the rites of baptism and ordination (Assensu. Bibliot. Orient. tom. iii. p. 8. p. 487—503.).

(3) Since the history and tragedy of Voltaire, *Gengis*, at least in French, seems to be the more fashionable spelling; but Abulghazi Khan must have known the true name of his ancestor. His etymology appears just: *Zin*, in the Mogul tongue, signifies *great*, and *gis* is the superlative termination (Hist. Géographique des Tartars, part iii. p. 194, 195.). From the same idea of magnitude, the appellation of Zingis is bestowed on the ocean.

(4) The name of Moguls has prevailed among the orientals, and still adheres to the titular sovereign, the Great Mogul of Hindostan.*

(5) The Tartars (more properly Tatars) were descended from Tatar Khan, the brother of Mogul Khan (see Abulghazi, part i. and ii.), and once formed a horde of 70,000 families on the borders of Kitay (p. 103—112.). In the great invasion of Europe (A. D. 1238), they seem to have led the vanguard; and the similitude of the name of Tartarus, recommended that of Tartars to the Latins (Mall. Paris, p. 308, &c.).†

* M. Remusat (sur les Langues Tartares, p. 238.) justly observes, that Timour was a Turk, not a Mogul, and, p. 242., that probably there was not a Mogul in the army of Baber, who established the Indian throne of the "Great Mogul."—M.

† This relationship, according to M. Klaproth,

is fabulous, and invented by the Mahometan writers, who, from religious zeal, endeavoured to connect the traditions of the Nomads of central Asia with those of the Old Testament, as preserved in the Koran. There is no trace of it in the Chinese writers, Tabl. de l'Asie, p. 150.

—M.

His laws.

to the preservation of domestic peace, and the exercise of foreign hostility. The punishment of death was inflicted on the crimes of adultery, murder, perjury, and the capital thefts of an horse or ox; and the fiercest of men were mild and just in their intercourse with each other. The future election of the great khan was vested in the princes of his family and the heads of the tribes; and the regulations of the chase were essential to the pleasures and plenty of a Tartar camp. The victorious nation was held sacred from all servile labours, which were abandoned to slaves and strangers; and every labour was servile except the profession of arms. The service and discipline of the troops, who were armed with bows, cimeters, and iron maces, and divided by hundreds, thousands, and ten thousands, were the institutions of a veteran commander. Each officer and soldier was made responsible, under pain of death, for the safety and honour of his companions; and the spirit of conquest breathed in the law, that peace should never be granted unless to a vanquished and suppliant enemy. But it is the religion of Zingis that best deserves our wonder and applause.* The Catholic inquisitors of Europe, who defended nonsense by cruelty, might have been confounded by the example of a Barbarian, who anticipated the lessons of philosophy (6), and established by his laws a system of pure theism and perfect toleration. His first and only article of faith was the existence of one God, the Author of all good; who fills by his presence the heavens and earth, which he has created by his power. The Tartars and Moguls were addicted to the idols of their peculiar tribes; and many of them had been converted by the foreign missionaries to the religions of Moses, of Mahomet, and of Christ. These various systems in freedom and concord were taught and practised within the precincts of the same camp; and the Bonze, the Imam, the Rabbi, the Nestorian, and the Latin priest, enjoyed the same honourable exemption from service and

[6] A singular conformity may be found between the religious laws of Zingis Khan and of Mr. Locke (*Constitutions of Carolina*, in his works, vol. iv. p. 325. 4to. edition, 1777).

* Before his armies entered Thibet, he sent an embassy to Bogdosot-nam-Dzinmo, a Lama high priest, with a letter to this effect:—"I have chosen thee as high priest for myself and my empire. Repair then to me, and promote the present and future happiness of man: I will be thy supporter and protector: let us establish a system of religion, and unite it with the monarchy," &c. The high priest accepted the invitation; and the Mongol history literally terms this step the period of the first respect for religion; because the monarch, by his public profession, made it the religion of the state. Klaproth, *Travels in Caucasus*, ch. vii. Eng. Trans. p. 92. Neither Dshingis nor his son and successor Ogodsh had, on account of their continual wars, much leisure for the propagation of the religion

of the Lama. By religion they understood a distinct, independent, sacred moral code, which has but one origin, one source, and one object. This notion they universally propagate, and even believe that the brutes, and all created beings, have a religion adapted to their sphere of action. The different forms of the various religions they ascribe to the difference of individuals, nations, and legislators. Never do you hear of their inveighing against any creed, even against the obviously absurd Schaman paganism, or of their persecuting others on that account. They themselves, on the other hand, endure every hardship, and even persecutions, with perfect resignation, and indulgently excuse the follies of others, nay, consider them as a motive for increased ardour in prayer, ch. ix. p. 100.—M.

tribute: in the mosque of Bochara, the insolent victor might trample the Koran under his horse's feet, but the calm legislator respected the prophets and pontiffs of the most hostile sects. The reason of Zingis was not informed by books: the khan could neither read nor write; and, except the tribe of the Igours, the greatest part of the Moguls and Tartars were as illiterate as their sovereign.* The memory of their exploits was preserved by tradition: sixty-eight years after the death of Zingis, these traditions were collected and transcribed (7); the brevity of their domestic annals may be supplied by the Chinese (8), Persians (9), Armenians (10), Syrians (11), Arabians (12), Greeks (13), Russians (14), Poles (15), Hungarians (16),

[7] In the year 1294, by the command of Cassan, khan of Persia, the fourth in descent from Zingis. From these traditions, his vizir Fadlallah composed a Mogul history in the Persian language, which has been used by Petit de la Croix (*Hist. de Genghiscan*, p. 531-539.). The *Histoire Généalogique des Tatars* (à Leyde, 1726, in 12mo. 2 tomes) was translated by the Swedish prisoners in Siberia from the Mogul MS. of Abulgasi Bahadur Khan, a descendant of Zingis, who reigned over the Ubecks of Charsm, or Corisme (A. D. 1644-1663). He is of most value and credit for the names, pedigrees, and manners of his nation. Of his nine parts, the 1st descends from Adam to Mogul Khan; the 2d, from Mogul to Zingis; the 3d is the life of Zingis; the 4th, 5th, 6th, and 7th, the general history of his four sons and their posterity; the 8th and 9th, the particular history of the descendants of Sheibani Khan, who reigned in Maurennahar and Charsm.

[8] *Histoire de Genghiscan et de toute la Dynastie des Mongols ses Successeurs, Conquérans de la Chine; Grée de l'Histoire de la Chine*, par le R. P. Gaubil, de la Société de Jésus, Missionnaire à Péking; à Paris, 1739, in 4to. This translation is stamped with the Chinese character of domestic accuracy and foreign ignorance.

[9] See the *Histoire du Grand Genghiscan, premier Empereur des Mogols et Tartares*, par M. Petit de la Croix, à Paris, 1740, in 4mo.: a work of ten years' labour, chiefly drawn from the Persian writers, among whom Nisavi, the secretary of sultan Gelaeddin, has the merit and prejudices of a contemporary. A slight air of romance is the fault of the originals, or the compiler. See likewise the articles of *Genghiscan*, *Mohammed*, *Gelaeddin*, &c., in the *Bibliothèque Orientale de D'Herbelot*. †

[10] Hathiouss, or Aithouss, an Armenian prince, and afterwards a monk of Premontre (Fabric. *Bibliot. Lat. medii ævi*, tom. i. p. 34.) dictated in the French language, his book *de Tartaris*, his old-tellow soldiers. It was immediately translated into Latin, and is inserted in the *Novus Orbis* of Simon Grynnus (Basil. 1555, in folio). ‡

[11] Zingis Khan, and his first successors, occupy the conclusion of the 14th Dynasty of Abulpharagius (vers. Pocock, Oxon. 1663, in 4to.); and his 15th Dynasty is that of the Moguls of Persia. Assemanus (*Bibliot. Orient.* tom. ii.) has extracted some facts from his Syriac writings, and the lives of the Jacobite patriarchs, or primates of the East.

[12] Among the Arabians, in language and religion, we may distinguish Abulfeda, sultan of Hamah in Syria, who fought in person, under the Mameluke standard, against the Moguls.

[13] Nicephorus Gregoras (l. ii. c. 5, 6.) has felt the necessity of connecting the Scythian and Byzantine histories. He describes with truth and elegance the settlements and manners of the Moguls of Persia, but he is ignorant of their origin, and corrupts the names of Zingis and his sons.

[14] M. Levesque (*Histoire de Russie*, tom. ii.) has described the conquest of Russia by the Tartars, from the patriarch Nikon, and the old chronicles.

[15] For Poland, I am content with the *Sarmatin Asiaticæ et Europæ* of Matthew à Michon, or De Michovis, a canon and physician of Cracow (A. D. 1506), inserted in the *Novus Orbis* of Grynnus. Fabric. *Bibliot. Latin. Medus et infimæ* *Ætatis*, tom. v. p. 56.

[16] I should quote Thuroczus, the oldest general historian (pars ii. c. 74. p. 150.), in the 1st

* See the notice on Thā-tha-loung-si, the Onigour minister of Tchingis, in Abel Rémusat's 2d series of *Recherches Asiat.* vol. ii. p. 64. He taught the son of Tchingis to write: "He was the instructor of the Moguls in writing, of which they were before ignorant;" and hence the application of the Onigour characters to the Mogul language cannot be placed earlier than the year 1204 or 1205, nor so late as the time of Pa-sie-pa, who lived under Kubilai. A new

alphabet, approaching to that of Thibet, was introduced under Kubilai. — M.

† The preface to the *Hist. des Mongols* (Paris, 1824,) gives a catalogue of the Arabic and Persian authorities. — M.

‡ A précis at the end of the new edition of *Le Beau, Hist. des Empereurs*, vol. xvii., by M. Brunet, gives large extracts from the accounts of the Armenian historians relating to the Mogul conquests. — M.

and Latins (17); and each nation will deserve credit in the relation of their own disasters and defeats (18).

His invasion
of China,
A. D.
1210—1214.

The arms of Zingis and his lieutenants successively reduced the hordes of the desert, who pitched their tents between the wall of China and the Volga; and the Mogul emperor became the monarch of the pastoral world, the lord of many millions of shepherds and soldiers, who felt their united strength, and were impatient to rush on the mild and wealthy climates of the south. His ancestors had been the tributaries of the Chinese emperors; and Temugin himself had been disgraced by a title of honour and servitude. The court of Pekin was astonished by an embassy from its former vassal, who, in the tone of the king of nations, exacted the tribute and obedience which he had paid, and who affected to treat the *son of heaven* as the most contemptible of mankind. An haughty answer disguised their secret apprehensions; and their fears were soon justified by the march of innumerable squadrons, who pierced on all sides the feeble rampart of the great wall. Ninety cities were stormed, or starved, by the Moguls; ten only escaped; and Zingis, from a knowledge of the filial piety of the Chinese, covered his vanguard with their captive parents; an unworthy, and by degrees a fruitless, abuse of the virtue of his enemies. His invasion was supported by the revolt of an hundred thousand Khitans, who guarded the frontier: yet he listened to a treaty; and a princess of China, three thousand horses, five hundred youths, and as many virgins, and a tribute of gold and silk, were the price of his retreat. In his second expedition, he compelled the Chinese emperor to retire beyond the yellow river to a more southern residence. The siege of Pekin (19) was long and laborious: the inhabitants were reduced by

volume of the *Scriptores Rerum Hungaricarum*, did not the same volume contain the original narrative of a contemporary, an eye-witness, and a sufferer (M. Rogerii, Hungari, Varadiensis Capituli Canonici, Carmen miserabile, seu Historia super Destructione Regni Hungarie Temporibus Bela IV. Regis per Tartaros facta, p. 292—321.); the best picture that I have ever seen of all the circumstances of a barbaric invasion.

(17) Matthew Paris has represented, from authentic documents, the danger and distress of Europe (consult the word *Tartari*, in his copious Index). From motives of zeal and curiosity, the court of the great khan in the thirteenth century was visited by two friars, John de Plano Carpini, and William Rubruquis, and by Marco Polo, a Venetian gentleman. The Latin relations of the two former are inserted in the 1st volume of Hackluyt; the Italian original or version of the third (Fabric. Bibliot. Latin. medii ævi, tom. ii. p. 198. tom. v. p. 25.) may be found in the second tome of Ramusio.

(18) In his great History of the Huns, M. de Guignes has most amply treated of Zingis Khan and his successors. See tom. vi. l. xv—xix. and in the collateral articles of the *Seljukians of Roum*, tom. ii. l. xi. the *Carismians*, l. xiv. and the *Mamelukes*, tom. iv. l. xxi.: consult likewise the tables of the 1st volume. He is ever learned and accurate; yet I am only indebted to him for a general view, and some passages of Abulfeda, which are still latest in the Arabic text.*

(19) More properly Yee-king, an ancient city, whose ruins still appear some furlongs to the south-

* To this catalogue of the historians of the Mongols may be added D'Ohson, *Histoire des Mongols*; *Histoire des Mongols* (from Arabic and Persian authorities), Paris, 1824. Schmidt *Geschichte der Ost Mongolen*, St. Petersburg, 1829. This curious work, by Sezanag Soteng Chamtsaidchi, pub-

lished in the original Mongol, was written after the conversion of the nation to Buddhism; it is enriched with very valuable notes by the editor and translator; but, unfortunately, is very barren of information about the European, and even the western Asiatic conquests of the Mongols.—M.

famine to decimate and devour their fellow-citizens; when their ammunition was spent, they discharged ingots of gold and silver from their engines; but the Moguls introduced a mine to the centre of the capital; and the conflagration of the palace burnt above thirty days. China was desolated by Tartar war and domestic faction; and the five northern provinces were added to the empire of Zingis.

In the West, he touched the dominions of Mohammed sultan of Carizme, who reigned from the Persian Gulf to the borders of India and Turkestan; and who, in the proud imitation of Alexander the Great, forgot the servitude and ingratitude of his fathers to the house of Seljuk. It was the wish of Zingis to establish a friendly and commercial intercourse with the most powerful of the Moslem princes; nor could he be tempted by the secret solicitations of the caliph of Bagdad, who sacrificed to his personal wrongs the safety of the church and state. A rash and inhuman deed provoked and justified the Tartar arms in the invasion of the southern Asia.† A caravan of three ambassadors and one hundred and fifty merchants was arrested and murdered at Otrar, by the command of Mohammed; nor was it till after a demand and denial of justice, till he had prayed and fasted three nights on a mountain, that the Mogul emperor appealed to the judgment of God and his sword. Our European battles, says a philosophic writer (20), are petty skirmishes, if compared to the numbers that have fought and fallen in the fields of Asia. Seven hundred thousand Moguls and Tartars are said to have marched under the standard of Zingis and his four sons. In the vast plains that extend to the north of the Sihon or Jaxartes, they were encountered by four hundred thousand soldiers of the sultan; and in the first battle, which was suspended by the night, one hundred and sixty thousand Carizmians were slain. Mohammed was astonished by the multitude and valour of his enemies: he withdrew from the scene of danger, and distributed his troops in the frontier towns; trusting that the Barbarians, invincible in the field, would be repulsed by the length and difficulty of so many regular sieges. But the prudence of Zingis had formed a body of Chinese engineers, skilled in the mechanic arts; informed perhaps of the secret of gunpowder, and capable, under his discipline, of attacking a foreign country with more vigour and success

of Carizme,
Transoxiana,
and Fenna,
A. D.
1210—1224.

east of the modern Peking, which was built by Caidai Khan (Gisabel, p. 146.). Peking and Nanking are vague titles, the courts of the north and of the south. The identity and change of names perplex the most skilful readers of the Chinese geography (p. 177.).*

(20) M. de Voltaire, *Essai sur l'Histoire Générale*, tom. iii. c. 60. p. 8. His account of Zingis and the Moguls contains, as usual, much general sense and truth, with some particular errors.

* And likewise in Chinese history—see Abel
Remusat, *Mém. Asiat.* 2d ser. tom. ii. p. 3.
—M.

† See the particular account of this transac-
tion, from the *Kholassut el Akbaar*, in Price,
vol. ii. p. 402.—M.

than they had defended their own. The Persian historians will relate the sieges and reduction of Otrar, Cogende, Bochara, Samarcand, Carizme, Herat, Merou, Nisabour, Balch, and Candahar; and the conquest of the rich and populous countries of Transoxiana, Carizme, and Chorazan.* The destructive hostilities of Attila and the Huns have long since been elucidated by the example of Zingis and the Moguls; and in this more proper place I shall be content to observe, that, from the Caspian to the Indus, they ruined a tract of many hundred miles, which was adorned with the habitations and labours of mankind, and that five centuries have not been sufficient to repair the ravages of four years. The Mogul emperor encouraged or indulged the fury of his troops: the hope of future possession was lost in the ardour of rapine and slaughter; and the cause of the war exasperated their native fierceness by the pretence of justice and revenge. The downfall and death of the sultan Mohammed, who expired unpitied and alone, in a desert island of the Caspian Sea, is a poor atonement for the calamities of which he was the author. Could the Carizmian empire have been saved by a single hero, it would have been saved by his son Gelaleddin, whose active valour repeatedly checked the Moguls in the career of victory. Retreating, as he fought, to the banks of the Indus, he was oppressed by their innumerable host, till, in the last moment of despair, Gelaleddin spurred his horse into the waves, swam one of the broadest and most rapid rivers of Asia, and extorted the admiration and applause of Zingis himself. It was in this camp that the Mogul conqueror yielded with reluctance to the murmurs of his weary and wealthy troops, who sighed for the enjoyment of their native land. Incumbered with the spoils of Asia, he slowly measured back his footsteps, betrayed some pity for the misery of the vanquished, and declared his intention of rebuilding the cities which had been swept away by the tempest of his arms. After he had repassed the Oxus and Jaxartes, he was joined by two generals, whom he had detached with thirty thousand horse, to subdue the western provinces of Persia. They had trampled on the nations which opposed their passage, penetrated through the gates of Dorbent, traversed the Volga and the desert, and accomplished the circuit of the Caspian Sea, by an expedition which had never been attempted, and has never been repeated. The return of Zingis was signalised by the overthrow of the rebellious or independent kingdoms of Tartary; and he died in the fulness of years and glory, with his last breath exhorting and instructing his sons to achieve the conquest of the Chinese empire.†

His death,
A. D. 1227.

* Every where they massacred all classes, except the artisans, whom they made slaves. Hist. des Mongols.—M.

† Their first duty, which he bequeathed to

them, was to massacre the king of Tangoute and all the inhabitants of Nishis, the surrender of the city being already agreed upon, Hist. des Mongols, vol. i. p. 286.—M.

The haram of Zingis was composed of five hundred wives and concubines; and of his numerous progeny, four sons, illustrious by their birth and merit, exercised under their father the principal offices of peace and war. Toushi was his great huntsman, Zagatai (21) his judge, Octai his minister, and Tuli his general; and their names and actions are often conspicuous in the history of his conquests. Firmly united for their own and the public interest, the three brothers and their families were content with dependent sceptres; and Octai, by general consent, was proclaimed great khan, or emperor of the Moguls and Tartars. He was succeeded by his son Gayuk, after whose death the empire devolved to his cousins Mangou and Cublai, the sons of Tuli, and the grandsons of Zingis. In the sixty-eight years of his four first successors, the Mogul subdued almost all Asia, and a large portion of Europe. Without confining myself to the order of time, without expatiating on the detail of events, I shall present a general picture of the progress of their arms; I. In the East; II. In the South; III. In the West; and IV. In the North.

Conquests of
the Moguls
under the
successors of
Zingis,
A. D.
1227—1295.

I. Before the invasion of Zingis, China was divided into two empires or dynasties of the North and South (22); and the difference of origin and interest was smoothed by a general conformity of laws, language, and national manners. The Northern empire, which had been dismembered by Zingis, was finally subdued seven years after his death. After the loss of Pekin, the emperor had fixed his residence at Kaifong, a city many leagues in circumference, and which contained, according to the Chinese annals, fourteen hundred thousand families of inhabitants and fugitives. He escaped from thence with only seven horsemen, and made his last stand in a third capital, till at length the hopeless monarch, protesting his innocence and accusing his fortune, ascended a funeral pile, and gave orders, that, as soon as he had stabbed himself, the fire should be kindled by his attendants. The dynasty of the *Song*, the native and ancient sovereigns of the whole empire, survived about forty-five years the fall of the Northern usurpers; and the perfect conquest was reserved for the arms of Cublai. During this interval, the Moguls were often diverted by foreign wars; and, if the Chinese seldom dared to meet their victors in the field, their

Of the
northern
empire of
China,
A. D. 1234.

[21] Zagati gave his name to his dominions of *Mareffahar*, or *Transoxiana*; and the Moguls of Hindostan, who emigrated from that country, are styled *Zagatais* by the Persians. This certain etymology, and the similar example of *Uzbek*, *Nogai*, &c. may warn us not absolutely to reject the derivations of a national, from a personal, name.*

[22] In Marco Polo, and the Oriental geographers, the names of Cathay and Mangi distinguish the northern and southern empires, which, from A. D. 1234 to 1279, were those of the great khan, and of the Chinese. The search of Cathay, after China had been fixed, excited and misled our navigators of the sixteenth century, in their attempts to discover the north-east passage.

* See a curious anecdote of Tschagatai, *Hist. des Mongols*, p. 370.—H.

Of the
southern,
A. D. 1279.

passive courage presented an endless succession of cities to storm and of millions to slaughter. In the attack and defence of places, the engines of antiquity and the Greek fire were alternately employed: the use of gunpowder in cannon and bombs appears as a familiar practice (23); and the sieges were conducted by the Mahometans and Franks, who had been liberally invited into the service of Cublai. After passing the great river, the troops and artillery were conveyed along a series of canals, till they invested the royal residence of Hamcheu, or Quinsay, in the country of silk, the most delicious climate of China. The emperor, a defenceless youth, surrendered his person and sceptre; and before he was sent in exile into Tartary, he struck nine times the ground with his forehead, to adore in prayer or thanksgiving the mercy of the great khan. Yet the war (it was now styled a rebellion) was still maintained in the southern provinces from Hamcheu to Canton; and the obstinate remnant of independence and hostility was transported from the land to the sea. But when the fleet of the *Song* was surrounded and oppressed by a superior armament, their last champion leaped into the waves with his infant emperor in his arms. "It is more glorious," he cried, "to die a prince, than to live a slave." An hundred thousand Chinese imitated his example; and the whole empire, from Tonkin to the great wall, submitted to the dominion of Cublai. His boundless ambition aspired to the conquest of Japan: his fleet was twice shipwrecked; and the lives of an hundred thousand Moguls and Chinese were sacrificed in the fruitless expedition. But the circumjacent kingdoms, Corea, Tonkin, Cochinchina, Pegu, Bengal, and Thibet, were reduced in different degrees of tribute and obedience by the effort or terror of his arms. He explored the Indian Ocean with a fleet of a thousand ships: they sailed in sixty-eight days, most probably to the Isle of Borneo, under the equinoctial line; and though they returned not without spoil or glory, the emperor was dissatisfied that the savage king had escaped from their hands.

(23) I depend on the knowledge and fidelity of the Père Gaubil, who translates the Chinese text of the annals of the Moguls or Yuen (p. 71. 93. 153.); but I am ignorant at what time these annals were composed and published. The two uses of Marco Polo, who served as engineers at the siege of Siungyangfou * (I. ii. c. 61. in Ramusio, tom. ii. See Gaubil, p. 155. 157.), must have felt and related the effects of this destructive powder, and their silence is a weighty, and almost decisive, objection. I entertain a suspicion, that the recent discovery was carried from Europe to China by the caravans of the xvth century, and falsely adopted as an old national discovery before the arrival of the Portuguese and Jesuits in the xvth. Yet the Père Gaubil affirms, that the use of gunpowder has been known to the Chinese above 1000 years. †

* Son-houng-kiao-foo. Abel Remusat.—M.

† Le poudre à canon et d'autres compositions inflammantes, dont ils se servent pour construire des pièces d'artifice d'un effet surprenant, leur étaient connues depuis très-long-temps, et l'on croit que des bombardes et des pierriers, dont ils avaient enseigné l'usage aux Tartares, ont pu

donner en Europe l'idée d'artillerie, quoique la forme des fusils et des canons dont ils se servent actuellement, leur ait été apportée par les Français, ainsi que l'attestent les noms mêmes qu'ils donnent à ces sortes d'armes. Abel Remusat, Mélanges Asiat. 8d ser. tom. i. p. 23.—M.

II. The conquest of Hindostan by the Moguls was reserved in a later period for the house of Timour; but that of Iran, or Persia, was achieved by Holagou Khan,* the grandson of Zingis, the brother and lieutenant of the two successive emperors, Mangou and Cublai. I shall not enumerate the crowd of sultans, emirs, and atabeks, whom he trampled into dust: but the extirpation of the Assassins, or Ismaelians (24) of Persia, may be considered as a service to mankind. Among the hills to the south of the Caspian, these odious sectaries had reigned with impunity above an hundred and sixty years; and their prince, or Imam, established his lieutenant to lead and govern the colony of Mount Libanus, so famous and formidable in the history of the crusades (25). With the fanaticism of the Koran the Ismaelians had blended the Indian transmigration, and the visions of their own prophets; and it was their first duty to devote their souls and bodies in blind obedience to the vicar of God. The daggers of his missionaries were felt both in the East and West; the Christians and the Moslems enumerate, and perhaps multiply, the illustrious victims that were sacrificed to the zeal, avarice, or resentment of the *old man* (as he was corruptly styled) of the mountain. But these daggers, his only arms, were broken by the sword of Holagou, and not a vestige is left of the enemies of mankind, except the word *assassin*, which, in the most odious sense, had been adopted in the languages of Europe. The extinction of the Abbassides cannot be indifferent to the spectators of their greatness and decline. Since the fall of their Seljukian tyrants, the caliphs had recovered their lawful dominion of Bagdad and the Arabian Irak; but the city was distracted by theological factions, and the commander of the faithful was lost in a haram of seven hundred concubines. The invasion of the Moguls he encountered with feeble arms and haughty embassies. "On the divine decree," said the caliph Mostasem, "is founded the throne of the sons of Abbas: and their foes shall surely be destroyed in this world and in the next. Who is this Holagou that dares to rise against them? If he be desirous of peace, let him instantly depart from the sacred territory; and perhaps he may obtain from our clemency the pardon of his fault." This presumption was cherished by a perfidious vizir, who assured his master, that, even if the Barbarians had entered the city, the women and children, from the terraces, would

Of Persia,
and the
empire of the
caliphs,
A. D. 1258.

(24) All that can be known of the Assassins of Persia and Syria is poured from the copious, and even profuse, erudition of M. Falconet, in two *Mémoires* read before the Academy of Inscriptions (tom. xvii. p. 127—170.).†

(25) The Ismaelians of Syria, 40,000 Assassins, had acquired or founded ten castles in the hills above Tortosa. About the year 1280, they were extirpated by the Mamelukes.

* See the curious account of the expedition of Holagou, translated from the Chinese, by M. Abel Remusat, *Mélanges Asiat.* 2d ser tom. I. p. 171. — M.
† Von Hammer's History of the Assassins has now thrown Falconet's Dissertation into the shade.—M.

be sufficient to overwhelm them with stones. But when Holagou touched the phantom, it instantly vanished into smoke. After a siege of two months, Bagdad was stormed and sacked by the Moguls;* and their savage commander pronounced the death of the caliph Mostasem, the last of the temporal successors of Mahomet; whose noble kinsmen, of the race of Abbas, had reigned in Asia above five hundred years. Whatever might be the designs of the conqueror, the holy cities of Mecca and Medina (26) were protected by the Arabian desert; but the Moguls spread beyond the Tigris and Euphrates, pillaged Aleppo and Damascus, and threatened to join the Franks in the deliverance of Jerusalem. Egypt was lost, had she been defended only by her feeble offspring: but the Mamalukes had breathed in their infancy the keenness of a Scythian air: equal in valour, superier in discipline, they met the Moguls in many a well-fought field; and drove back the stream of hostility to the eastward of the Euphrates.† But it overflowed with resistless violence the kingdoms of Armenia‡ and Anatolia, of which the former was possessed by the Christians, and the latter by the Turks. The sultans of Iconium opposed some resistance to the Mogul arms, till Azzadin sought a refuge among the Greeks of Constantinople, and his feeble successors, the last of the Seljukian dynasty, were finally extirpated by the khans of Persia. ||

Of Anatolia,
A. D.
1242—1272.

Of Kiepek,
Russia,
Poland,
Hungary, &c.
A. D.
1235—1245.

III. No sooner had Octai subverted the northern empire of China, than he resolved to visit with his arms the most remote countries of the West. Fifteen hundred thousand Moguls and Tartars were inscribed on the military roll: of these the great khan selected a third, which he entrusted to the command of his nephew Batou, the son of Tuli; who reigned over his father's conquests to the north of the Caspian Sea.§ After a festival of forty days, Batou set forwards on this great expedition; and such was the speed and ardour of his innumerable squadrons, that in less than six years they had measured a line of ninety degrees of longitude, a fourth part of the circumference of the globe. The great rivers of Asia and Europe, the Volga and Kama, the Don and Borysthenes, the Vistula and Danube, they either swam with their horses or passed on the ice, or traversed in leathern boats, which followed the camp, and

[26] As proof of the ignorance of the Chinese in foreign transactions, I must observe, that some of their historians extend the conquest of Zingis himself to Medina, the country of Mahomet (Gaubil, p. 42.).

* Compare Von Hammer, *Geschichte der Asiaten*, p. 283. 307. Wilken, *Geschichte der Krenzüge*, vol. vii. p. 406. Priece, *Chronological Retrospect*, vol. ii. p. 217—223.—M.

† Compare Wilken, vol. vii. p. 410. 416.—M.

‡ On the friendly relations of the Armenians with the Mongols, see Wilken, *Geschichte der Krenzüge*, vol. vii. p. 402. They eagerly de-

sired an alliance against the Mahometan powers.—M.

|| Trebizond escaped, apparently by the dexterous politics of the sovereign, but it acknowledged the Mogul supremacy. Falmerayer, p. 127.—M.

§ See the curious extracts from the Mahometan writers, *Hist. des Mongols*, p. 797.—M.

transported their waggons and artillery. By the first victories of Batou, the remains of national freedom were eradicated in the immense plains of Turkestan and Kipzad (27). In his rapid progress, he over-ran the kingdoms, as they are now styled, of Astracan and Cazan; and the troops which he detached towards Mount Caucasus explored the most secret recesses of Georgia and Circassia. The civil discord of the great dukes, or princes, of Russia, betrayed their country to the Tartars. They spread from Livonia to the Black Sea, and both Moscow and Kiow, the modern and the ancient capitals, were reduced to ashes; a temporary ruin, less fatal than the deep, and perhaps indelible, mark, which a servitude of two hundred years has imprinted on the character of the Russians. The Tartars ravaged with equal fury the countries which they hoped to possess, and those which they were hastening to leave. From the permanent conquest of Russia, they made a deadly, though transient, inroad into the heart of Poland, and as far as the borders of Germany. The cities of Lublin and Cracow were obliterated: they approached the shores of the Baltic; and in the battle of Lignitz they defeated the dukes of Silesia, the Polish palatines, and the great master of the Teutonic order, and filled nine sacks with the right ears of the slain. From Lignitz, the extreme point of their western march, they turned aside to the invasion of Hungary; and the presence or spirit of Batou inspired the host of five hundred thousand men: the Carpathian hills could not be long impervious to their divided columns; and their approach had been fondly disbelieved till it was irresistibly felt. The king, Bela the Fourth, assembled the military force of his counts and bishops; but he had alienated the nation by adopting a vagrant horde of forty thousand families of Comans, and these savage guests were provoked to revolt by the suspicion of treachery and the murder of their prince. The whole country north of the Danube was lost in a day, and depopulated in a summer; and the ruins of cities and churches were overspread with the bones of the natives, who expiated the sins of their Turkish ancestors. An ecclesiastie, who fled from the sack of Waradin, describes the calamities which he had seen, or suffered; and the sanguinary rage of sieges and battles is far less atrocious than the treatment of the fugitives, who had been allured from the woods under a promise of peace and pardon, and who were coolly slaughtered as soon as they had performed the labours of the harvest and vintage. In the winter, the Tartars passed the Danube on the ice, and advanced to Gran or Strigonium, a German colony, and the me-

[27] The *Dushté Kipzak*, or plain of Kipzak, extends on either side of the Volga, in a boundless space towards the Jalk and Borysthenes, and is supposed to contain the primitive name and nation of the Cosacks.

* Olmutz was gallantly and successfully defended by Stenberg, *Hist. des Mongols*, p. 306. — W.

tropolis of the kingdom. Thirty engines were planted against the walls; the ditches were filled with sacks of earth and dead bodies; and after a promiscuous massacre, three hundred noble matrons were slain in the presence of the khan. Of all the cities and fortresses of Hungary, three alone survived the Tartar invasion, and the unfortunate Bela hid his head among the islands of the Adriatic.

The Latin world was darkened by this cloud of savage hostility: a Russian fugitive carried the alarm to Sweden; and the remote nations of the Baltic and the ocean trembled at the approach of the Tartars (28), whom their fear and ignorance were inclined to separate from the human species. Since the invasion of the Arabs in the eighth century, Europe had never been exposed to a similar calamity; and if the disciples of Mahomet would have oppressed her religion and liberty, it might be apprehended that the shepherds of Scythia would extinguish her cities, her arts, and all the institutions of civil society. The Roman pontiff attempted to appease and convert these invincible Pagans by a mission of Franciscan and Dominican friars; but he was astonished by the reply of the khan, that the sons of God and of Zingis were invested with a divine power to subdue or extirpate the nations; and that the pope would be involved in the universal destruction, unless he visited in person, and as a suppliant, the royal horde. The emperor Frederic the Second embraced a more generous mode of defence; and his letters to the kings of France and England, and the princes of Germany, represented the common danger, and urged them to arm their vassals in this just and rational crusade (29). The Tartars themselves were awed by the fame and valour of the Franks: the town of Newstadt in Austria was bravely defended against them by fifty knights and twenty cross-bows; and they raised the siege on the appearance of a German army. After wasting the adjacent kingdoms of Servia, Bosnia, and Bulgaria, Batou slowly retreated from the Danube to the Volga to enjoy the rewards of victory in the city and palace of Serai, which started at his command from the midst of the desert.*

Of Siberia,
A. D.
1242, &c.

IV. Even the poor and frozen regions of the north attracted the arms of the Moguls: Sheibani khan, the brother of the great Batou,

(28) In the year 1238, the inhabitants of Gothia (Sweden) and Frise were prevented, by their fear of the Tartars, from sending, as usual, their ships to the herring-fishery on the coast of England; and as there was no exportation, forty or fifty of these fish were sold for a shilling (Matthew Paris, p. 396.). It is whimsical enough, that the orders of a Mogul khan, who reigned on the borders of China, should have lowered the price of herrings in the English market.

(29) I shall copy his characteristic or flattering epithets of the different countries of Europe: *Parens ac fervens ad arma Germania, strenuus militis genitrix et alumnus Francia, bellicosa et audax Hispania, virtutis viris et classe munita fertilis Anglia, impetuosus bellatoribus referta Alemanus, ovals Dacia, indomita Italia, pacis ignara Burgundia, iniqua Apulia, cum maris Greci, Adriatici et Tyrreni lacubus pyratibus et iavictis, Croth, Cypri, Sicilia, cum Oceano conterminis inanis, et regionibus, crecenta Hybernia, cum agili Wallia, palastria Scotia, glacialis Norwegia, suam electam militum sub vexillo Crucis destinabant, &c.* (Matthew Paris, p. 498.).

* He was repelled by the death of Ootai.—M.

led an horde of fifteen thousand families into the wilds of Siberia; and his descendants reigned at Tobolskoi above three centuries, till the Russian conquest. The spirit of enterprise which pursued the course of the Oby and Yenisei must have led to the discovery of the icy sea. After brushing away the monstrous fables, of men with dogs' heads and cloven feet, we shall find, that, fifteen years after the death of Zingis, the Moguls were informed of the name and manners of the Samoyedes in the neighbourhood of the polar circle, who dwelt in subterraneous huts, and derived their furs and their food from the sole occupation of hunting (30).

While China, Syria, and Poland, were invaded at the same time by the Moguls and Tartars, the authors of the mighty mischief were content with the knowledge and declaration, that their word was the sword of death. Like the first caliphs, the first successors of Zingis seldom appeared in person at the head of their victorious armies. On the banks of the Onon and Selinga, the royal or *golden horde* exhibited the contrast of simplicity and greatness; of the roasted sheep and mare's milk which composed their banquets; and of a distribution in one day of five hundred waggons of gold and silver. The ambassadors and princes of Europe and Asia were compelled to undertake this distant and laborious pilgrimage; and the life and reign of the great dukes of Russia, the kings of Georgia and Armenia, the sultans of Iconium, and the emirs of Persia, were decided by the frown or smile of the great khan. The sons and grandsons of Zingis had been accustomed to the pastoral life; but the village of Caracorum (31) was gradually ennobled by their election and residence. A change of manners is implied in the removal of Octai and Mangou from a tent to an house; and their example was imitated by the princes of their family and the great officers of the empire. Instead of the boundless forest, the inclosure of a park afforded the more indolent pleasures of the chase; their new habitations were decorated with painting and sculpture; their superfluous treasures were cast in fountains, and basins, and statues of massy silver; and the artists of China and Paris vied with each other in the service of the great khan (32). Caracorum contained

The
successors of
Zingis,
A. D.
1227—1259.

[30] See Carpin's relation in Hackluyt, vol. i. p. 30. The pedigree of the khans of Siberia is given by Abulghazi (part viii. p. 485—495.). Have the Russians found an Tartar chronicles at Tobolskoi? *

[31] The Map of D'Anville, and the Chinese Itineraries (de Guignes, tom. i. part ii. p. 57.), seem to mark the position of Holin, or Caracorum, about six hundred miles to the north-west of Pekin. The distance between Selinginsky and Pekin is near 2000 Russian versts, between 1300 and 1400 English miles (Bell's Travels, vol. ii. p. 67.).

[32] Rubroquis found at Caracorum his countryman Guillaume Boucher, *Orfèvre de Paris*, who had executed for the khan a silver tree, supported by four lions, and ejecting four different liquors. Abulghazi (part iv. p. 365.) mentions the painters of Kitay or China.

* See the account of the Mongol library in Tartares, p. 227., and preface to Schmidt, *Ges-Bergman, Nomadische Streifereyen*, vol. iii. *Uebersichte der Ost-Mongolen*.—M. p. 185. 205., and Remusat, *Hist. des Langues*

two streets, the one of Chinese mechanics, the other of Mahometan traders; and the places of religious worship, one Nestorian church, two mosques, and twelve temples of various idols, may represent in some degree the number and division of inhabitants. Yet a French missionary declares, that the town of St. Denys, near Paris, was more considerable than the Tartar capital; and that the whole palace of Mangou was scarcely equal to a tenth part of that Benedictine abbey. The conquests of Russia and Syria might amuse the vanity of the great khans; but they were seated on the borders of China; the acquisition of that empire was the nearest and most interesting object; and they might learn from their pastoral economy, that it is for the advantage of the shepherd to protect and propagate his flock. I have already celebrated the wisdom and virtue of a Mandarin, who prevented the desolation of five populous and cultivated provinces. In a spotless administration of thirty years, this friend of his country and of mankind continually laboured to mitigate, or suspend, the havoc of war; to save the monuments, and to rekindle the flame, of science; to restrain the military commander by the restoration of civil magistrates; and to instil the love of peace and justice into the minds of the Moguls. He struggled with the barbarism of the first conquerors; but his salutary lessons produced a rich harvest in the second generation.* The northern, and by degrees the southern, empire, acquiesced in the government of Cublai, the lieutenant, and afterwards the successor, of Mangou; and the nation was loyal to a prince who had been educated in the manners of China. He restored the forms of her venerable constitution; and the victors submitted to the laws, the fashions, and even the prejudices, of the vanquished people. This peaceful triumph, which has been more than once repeated, may be ascribed, in a great measure, to the numbers and servitude of the Chinese. The Mogul army was dissolved in a vast and populous country; and their emperors adopted with pleasure a political system, which gives to the prince the solid substance of despotism, and leaves to the subject the empty names of philosophy, freedom, and filial obedience.† Under the reign of Cublai, letters and commerce, peace and justice, were restored; the great canal, of five hundred miles, was opened from Nankin to the capital: he fixed his residence at Pekin; and displayed in his court the magnificence of the greatest monarch of Asia. Yet this learned prince declined from the pure and simple religion of his great ancestor: he sacrificed to the idol Fo; and his blind attachment to the lamas of Thibet and the bonzes of China (33)

adopt the
manners of
China, A. D.
1259—1268.

[33] The attachment of the khans, and the hatred of the mandarins, to the bonzes and lamas

* See the interesting sketch of the life of this minister (Telin-Thaou-thau), in the second volume of the second series of *Recherches Asiatiques*, par A. Remusat, p. 64.—M.

† Compare Hist. des Mongols, p. 616. M.

provoked the censure of the disciples of Confucius. His successors polluted the palace with a crowd of eunuchs, physicians, and astrologers, while thirteen millions of their subjects were consumed in the provinces by famine. One hundred and forty years after the death of Zingis, his degenerate race, the dynasty of the Yuen, was expelled by a revolt of the native Chinese; and the Mogul emperors were lost in the oblivion of the desert. Before this revolution, they had forfeited their supremacy over the dependent branches of their house, the khans of Kipzak and Russia, the khans of Zagatai, or Transoxiana, and the khans of Iran or Persia. By their distance and power these royal lieutenants had soon been released from the duties of obedience; and after the death of Cublai, they scorned to accept a sceptre or a title from his unworthy successors. According to their respective situation they maintained the simplicity of the pastoral life, or assumed the luxury of the cities of Asia; but the princes and their hordes were alike disposed for the reception of a foreign worship. After some hesitation between the Gospel and the Koran, they conformed to the religion of Mahomet; and while they adopted for their brethren the Arabs and Persians, they renounced all intercourse with the ancient Moguls, the idolaters of China.

Division of
the Mogul
empire,
A. D.
1259—1300.

In this shipwreck of nations, some surprise may be excited by the escape of the Roman empire, whose relics, at the time of the Mogul invasion, were dismembered by the Greeks and Latins. Less potent than Alexander, they were pressed, like the Macedonian, both in Europe and Asia, by the shepherds of Scythia; and had the Tartars undertaken the siege, Constantinople must have yielded to the fate of Pekin, Samarcand, and Bagdad. The glorious and voluntary retreat of Batou from the Danube was insulted by the vain triumph of the Franks and Greeks (34); and in a second expedition death surprised him in full march to attack the capital of the Cæsars. His brother Borga carried the Tartar arms into Bulgaria and Thraee; but he was diverted from the Byzantine war by a visit to Novogorod, in the fifty-seventh degree of latitude, where he numbered the inhabitants and regulated the tributes of Russia. The Mogul khan formed an alliance with the Mamelukes against his brethren of Persia: three hundred thousand horse penetrated through the gates of Derbend; and the Greeks might rejoice in the first example of domestic war. After the recovery of Constantinople,

Escape of
Constantino-
ple and the
Greek empire
from the
Moguls,
A. D.
1240—1304.

[Duhalde, *Hist. de la Chine*, tom. i. p. 502, 503.] seems to represent them as the priests of the same god, of the *Indiao Fa*, whose worship prevails among the sects of Hindostan, Siam, Thibet, China, and Japan. But this mysterious subject is still lost in a cloud, which the researches of our Asiatic Society may gradually dispel.

[34] Some repulse of the Moguls in Hungary [Matthew Paris, p. 545, 546.] might propagate and colour the report of the union and victory of the kings of the Franks on the confines of Bulgaria. Abulpharagius (*Dynast.* p. 310.) after forty years, beyond the Tigris, might be easily deceived.

Michael Palæologus (35), at a distance from his court and army, was surprised and surrounded in a Thracian castle, by twenty thousand Tartars. But the object of their march was a private interest: they came to the deliverance of Azzadin, the Turkish sultan; and were content with his person and the treasure of the emperor. Their general Noga, whose name is perpetuated in the hordes of Astracan, raised a formidable rebellion against Mengo Timour, the third of the khans of Kipzak; obtained in marriage Maria the natural daughter of Palæologus; and guarded the dominions of his friend and father. The subsequent invasions of a Scythian cast were those of outlaws and fugitives; and some thousands of Alani and Comans, who had been driven from their native seats, were reclaimed from a vagrant life, and enlisted in the service of the empire. Such was the influence in Europe of the invasion of the Moguls. The first terror of their arms secured, rather than disturbed the peace of the Roman Asia. The sultan of Iconium solicited a personal interview with John Vatacès; and his artful policy encouraged the Turks to defend their barrier against the common enemy (36). That barrier indeed was soon overthrown; and the servitude and ruin of the Seljukians exposed the nakedness of the Greeks. The formidable Holagou threatened to march to Constantinople at the head of four hundred thousand men; and the groundless panic of the citizens of Nice will present an image of the terror which he had inspired. The accident of a procession, and the sound of a doleful litany, "From the fury of the Tartars, good Lord, deliver us," had scattered the hasty report of an assault and massacre. In the blind credulity of fear, the streets of Nice were crowded with thousands of both sexes, who knew not from what or to whom they fled; and some hours elapsed before the firmness of the military officers could relieve the city from this imaginary foe. But the ambition of Holagou and his successors was fortunately diverted by the conquest of Bagdad, and a long vicissitude of Syrian wars: their hostility to the Moslems inclined them to unite with the Greeks and Franks (37); and their generosity or contempt had offered the kingdom of Anatolia as the reward of an Armenian vassal. The fragments of the Seljukian monarchy were disputed by the emirs who had occupied the cities or the mountains; but they all confessed the supremacy of the khans of Persia; and he often interposed his authority, and sometimes his arms, to check their depredations, and to preserve the peace and balance of his Turkish

[35] See Pachymer, l. iii. c. 25. and l. ix. c. 26, 27.; and the false alarm at Nice, l. iii. c. 27. Nicephorus Gregoras, l. ix. c. 6.

[36] G. Acropolita, p. 36, 37. Nic. Greg. l. ii. c. 6. l. iv. c. 5.

[37] Abulpharagius, who wrote in the year 1254, declares, that the Moguls since the fabulous defeat of Batou, had not attacked either the Franks or Greeks; and of this he is a competent witness. Hayton likewise, the Armenian prince, celebrates their friendship for himself and his nation.

frontier. The death of Cazan (38), one of the greatest and most accomplished princes of the house of Zingis, removed this salutary control; and the decline of the Moguls gave a free scope to the rise and progress of the OTTOMAN EMPIRE (39).

Decline of the
Mogul khans
of Persia,
A. D. 1204,
May 31.

After the retreat of Zingis, the sultan Gelaeddin of Carizme had returned from India to the possession and defence of his Persian kingdom. In the space of eleven years, that hero fought in person fourteen battles; and such was his activity, that he led his cavalry in seventeen days from Teflis to Kerman, a march of a thousand miles. Yet he was oppressed by the jealousy of the Moslem princes, and the innumerable armies of the Moguls; and after his last defeat, Gelaeddin perished ignobly in the mountains of Kurdistan. His death dissolved a veteran and adventurous army, which included under the name of Carizmians or Corasmins many Turkman hordes, that had attached themselves to the sultan's fortune. The bolder and more powerful chiefs invaded Syria, and violated the holy sepulchre of Jerusalem: the more humble engaged in the service of Aladin, sultan of Iconium; and among these were the obscure fathers of the Ottoman line. They had formerly pitched their tents near the southern banks of the Oxus, in the plains of Mahan and Nesa; and it is somewhat remarkable, that the same spot should have produced the first authors of the Parthian and Turkish empires. At the head, or in the rear, of a Carizmian army, Soliman Shah was drowned in the passage of the Euphrates: his son Orthogrul became the soldier and subject of Aladin, and established at Surgut, on the banks of the Sangar, a camp of four hundred families or tents, whom he governed fifty-two years both in peace and war. He was the father of Thaman, or Atiman, whose Turkish name has been melted into the appellation of the caliph Othman; and if we describe that pastoral chief as a shepherd and a robber, we must separate from those characters all idea of ignominy and baseness. Othman possessed, and perhaps surpassed, the ordinary virtues of a soldier; and the circumstances of time and place were propitious to his independence and success. The Seljukian dynasty was no more; and the distance and decline of the Mogul khans soon enfranchised him from the control of a superior. He was situate on the verge of the Greek empire: the Koran sanctified his *gazi*, or holy war, against the infidels; and their political

Origin of the
Ottomans,
A. D.
1290, &c.

Reign of
Othman,
A. D.
1299—1326.

[38] Pachymer gives a splendid character of Cazan Khan, the rival of Cyrus and Alexander (l. xli. c. 1.). In the conclusion of his history (l. xlii. c. 36.), he ascribes much to the arrival of 30,000 Tatars or Tartars, who were ordered by the successor of Cam to restrain the Turks of Bithynia, A. D. 1209.

[39] The origin of the Ottoman dynasty is illustrated by the critical learning of MM. de Guignes (Hist. des Huns, tom. iv. p. 329—337.) and D'Anville (Empire Turc, p. 14—22.), two inhabitants of Paris, from whom the Orientals may learn the history and geography of their own country.*

* They may be still more enlightened by the Geschichte des Osmanischen Reiches, by M. von Hammer Purgstall of Vienna.—M.

errors unlocked the passes of Mount Olympus, and invited him to descend into the plains of Bithynia. Till the reign of Palæologus, these passes had been vigilantly guarded by the militia of the country, who were repaid by their own safety and an exemption from taxes. The emperor abolished their privilege and assumed their office; but the tribute was rigorously collected, the custody of the passes was neglected, and the hardy mountaineers degenerated into a trembling crowd of peasants without spirit or discipline. It was on the twenty-seventh of July, in the year twelve hundred and ninety-nine of the Christian æra, that Othman first invaded the territory of Nicomedia (40); and the singular accuracy of the date seems to disclose some foresight of the rapid and destructive growth of the monster. The annals of the twenty-seven years of his reign would exhibit a repetition of the same inroads; and his hereditary troops were multiplied in each campaign by the accession of captives and volunteers. Instead of retreating to the hills, he maintained the most useful and defensive posts; fortified the towns and castles which he had first pillaged; and renounced the pastoral life for the baths and palaces of his infant capitals. But it was not till Othman was oppressed by age and infirmities, that he received the welcome news of the conquest of Prusa, which had been surrendered by famine or treachery to the arms of his son Orchan. The glory of Othman is chiefly founded on that of his descendants; but the Turks have transcribed or composed a royal testament of his last counsels of justice and moderation (41).

[40] See Pachymer, l. x. c. 25, 26. l. xiii. c. 33, 34, 36.; and concerning the guard of the mountains, l. i. c. 3—6.; Nicephorus Gregoras, l. vii. c. 1. and the first book of Laonicus Chalcocondyles, the Athenian.

[41] I am ignorant whether the Turks have any writers older than Mahomet II.,* nor can I reach beyond a meagre chronicle (*Annales Turcici ad Annum 1550*), translated by John Gandier, and published by Leuclavius (ad calcem Laonic. Chalcond. p. 311—350.), with copious pandects, or commentaries. The history of the Growth and Decay [A. D. 1300—1583] of the Othman empire was translated into English from the Latin MS. of Demetrius Cantemir, prince of Moldavia (London, 1734, in folio). The author is guilty of strange blunders in Oriental history; but he was conversant with the language, the annals, and institutions of the Turks. Cantemir partly draws his materials from the Synopsis of Saadi Effendi of Larissa, dedicated in the year 1695 to sultan Mustapha, and a valuable abridgment of the original historians. In one of the Rambles, Dr. Johnson praises Koolies (a General History of the Turks to the present Year. London, 1693) as the first of histories, unhappy only in the choice of his subject. Yet I much doubt whether a partial and verbose

* We could have wished that M. von Hammer had given a more clear and distinct reply to this question of Gibbon. In a note, vol. i. p. 639. M. von Hammer shows that they had not only sheiks (religious writers) and learned lawyers, but poets and authors on medicine. But the inquiry of Gibbon obviously refers to historians. The oldest of their historical works, of which V. Hammer makes use, is the "Tarih-i Aschik Paşa-
"chade," i. e. the History of the Great Grandson of Aschik Paşa, who was a dervish and celebrated ascetic poet in the reign of Murad (Amurath) I. Ahmed, the author of the work, lived during the reign of Bajazet II., but, he says, de-

rived much information from the book of Scheik Jachai, the son of Elias, who was Imam to sultan Orchan (the second Ottoman king), and who related, from the lips of his father, the circumstances of the earliest Ottoman history. This book (having searched for it in vain for five-and-twenty years) our author found at length in the Vatican. All the other Turkish histories on his list, as indeed this, were written during the reign of Mehomet II. It does not appear whether any of the rest cite earlier authorities of equal value with that claimed by the "Tarih-i Aschik Paşa-
"chade." — M. (in Quarterly Review, vol. xlix. p. 292.)

Reign of
Orchan,
A. D.
1326—1360.

From the conquest of Prusa, we may date the true æra of the Ottoman empire. The lives and possessions of the Christian subjects were redeemed by a tribute or ransom of thirty thousand crowns of gold; and the city, by the labours of Orchan, assumed the aspect of a Mahometan capital; Prusa was decorated with a mosque, a college, and an hospital, of royal foundation; the Seljukian coin was changed for the name and impression of the new dynasty: and the most skilful professors, of human and divine knowledge, attracted the Persian and Arabian students from the ancient schools of Oriental learning. The office of vizir was instituted for Aladin, the brother of Orchan;* and a different habit distinguished the citizens from the peasants, the Moslems from the infidels. All the troops of Othman had consisted of loose squadrons of Turkman cavalry; who served without pay and fought without discipline: but a regular body of infantry was first established and trained by the prudence of his son. A great number of volunteers was enrolled with a small stipend, but with the permission of living at home, unless they were summoned to the field: their rude manners, and seditious temper, disposed Orchan to educate his young captives as his soldiers and those of the prophet; but the Turkish peasants were still allowed to mount on horseback, and follow his standard, with the appellation and the hopes of *freebooters*.† By these arts he formed an army of twenty-five thousand Moslems: a train of battering engines was framed for the use of sieges; and the first successful experiment was made on the cities of Nice and Nicomedia. Orchan granted a safe-conduct to all who were desirous of departing with their families and effects; but the widows of the slain were given in marriage to the conquerors; and the sacrilegious plunder, the books, the vases, and the images, were sold or ransomed at Constantinople. The emperor Andronicus the Younger was vanquished and wounded by the son of Othman (42):‡ he subdued the whole province or kingdom of Bithynia, as far as the shores of the Bosphorus and Hellespont; and the Christians confessed the justice and clemency of a reign, which claimed the voluntary attachment of the Turks of Asia. Yet Orchan was content with the modest title of emir; and in the list of his compeers, the

His conquest
of Bithynia,
A. D.
1326—1339.

compilation from Latin writers, thirteen hundred folio pages of speeches and battles, can either instruct or amuse an enlightened age, which requires from the historian some tincture of philosophy and criticism.

[42] Cantacrenus, though he relates the battle and heroic flight of the younger Andronicus (l. ii. c. 6, 7, 8.), dissembles by his silence the loss of Prusa, Nice, and Nicomedia, which are fairly confessed by Nicephorus Gregoras (l. viii. 15. ix. 8. 13. xi. 6.). It appears that Nice was taken by Orchan in 1336, and Nicomedia in 1339, which are somewhat different from the Turkish dates.

* Von Hammer Osm. Geschichte, vol. i. p. 82.

—M.

† Ibid. p. 91.—M.

‡ For the conquests of Orchan over the ten pashliks, or kingdoms of the Seljukians, in Asia Minor, see Y. Hammer, vol. i. p. 112.—M.

Division of
Anatolia
among the
Turkish
emirs,
A. D.
1200, &c.

Loss of the
Asiatic
provinces,
A. D.
1312, &c.

The knights
of Rhodes,
A. D. 1310,
Aug. 15—
A. D. 1523,
Jan. 1.

princes of Roum or Anatolia (43), his military forces were surpassed by the emirs of Ghermian and Caramania, each of whom could bring into the field an army of forty thousand men. Their dominions were situate in the heart of the Seljukian kingdom: but the holy warriors, though of inferior note, who formed new principalities on the Greek empire, are more conspicuous in the light of history. The maritime country from the Propontis to the Mæander and the Isle of Rhodes, so long threatened and so often pillaged, was finally lost about the thirtieth year of Androniens the Elder (44). Two Turkish chieftains, Sarukhan and Aidin, left their names to their conquests, and their conquests to their posterity. The captivity or ruin of the seven churches of Asia was consummated; and the barbarous lords of Ionia and Lydia still trample on the monuments of classic and Christian antiquity. In the loss of Ephesus, the Christians deplored the fall of the first angel, the extinction of the first candlestick, of the Revelations (45); the desolation is complete; and the temple of Diana, or the church of Mary, will equally elude the search of the curious traveller. The circus and the three stately theatres of Laodicea are now peopled with wolves and foxes; Sardes is reduced to a miserable village; the God of Mahomet, without a rival or a son, is invoked in the mosques of Thyatira and Pergamus; and the populousness of Smyrna is supported by the foreign trade of the Franks and Armenians. Philadelphia alone has been saved by prophecy, or courage. At a distance from the sea, forgotten by the emperors, encompassed on all sides by the Turks, her valiant citizens defended their religion and freedom above fourscore years; and at length capitulated with the proudest of the Ottomans. Among the Greek colonies and churches of Asia, Philadelphia is still erect; a column in a scene of ruins; a pleasing example, that the paths of honour and safety may sometimes be the same. The servitude of Rhodes was delayed about two centuries by the establishment of the knights of St. John of Jerusalem (46): under the discipline of the order, that island emerged into fame and opulence; the noble and warlike monks were renowned by land and sea; and the bulwark of Christendom provoked, and repelled, the arms of the Turks and Saracens.

The Greeks, by their intestine divisions, were the authors of their

(43) The partition of the Turkish emirs is extracted from two contemporaries, the Greek Nicephorus Gregoras (l. vii. 1.) and the Arabian Marakeschi (De Guignes, tom. ii. p. ii. p. 75, 77.). See likewise the first book of Leontius Chalcondyles.

(44) Pachymer, l. xiii. c. 13.

(45) See the Travels of Wheeler and Spon, of Pococke and Chandler, and more particularly Smith's Survey of the Seven Churches of Asia, p. 205—276. The more pious antiquaries labour to reconcile the promises and threats of the author of the Revelations with the present state of the seven cities. Perhaps it would be more prudent to confine his predictions to the characters and events of his own times.

(46) Consult the 14th book of the Histoire de l'Ordre de Malthe, par l'Abbé de Vertot. That pleasing writer betrays his ignorance, in supposing that Gökman, a freebooter of the Bithynian hills, could besiege Rhodes by sea and land.

final ruin. During the civil wars of the elder and younger Andronicus, the son of Othman achieved, almost without resistance, the conquest of Bithynia; and the same disorders encouraged the Turkish emirs of Lydia and Ionia to build a fleet, and to pillage the adjacent islands and the sea-coast of Europe. In the defence of his life and honour, Cantacuzene was tempted to prevent, or imitate, his adversaries; by calling to his aid the public enemies of his religion and country. Amir, the son of Aidin, concealed under a Turkish garb the humanity and politeness of a Greek; he was united with the great domestic by mutual esteem and reciprocal services; and their friendship is compared, in the vain rhetoric of the times, to the perfect union of Orestes and Pylades (47). On the report of the danger of his friend, who was persecuted by an ungrateful court, the prince of Ionia assembled at Smyrna a fleet of three hundred vessels with an army of twenty-nine thousand men; sailed in the depth of winter, and cast anchor at the mouth of the Hebrus. From thence, with a chosen band of two thousand Turks, he marched along the banks of the river, and rescued the empress, who was besieged in Demotica by the wild Bulgarians. At that disastrous moment, the life or death of his beloved Cantacuzene was concealed by his flight into Servia: but the grateful Irene, impatient to behold her deliverer, invited him to enter the city, and accompanied her message with a present of rich apparel, and an hundred horses. By a specular strain of delicacy, the gentle Barbarian refused, in the absence of an unfortunate friend, to visit his wife, or to taste the luxuries of the palace; sustained in his tent the rigour of the winter; and rejected the hospitable gift, that he might share the hardships of two thousand companions, all as deserving as himself of that honour and distinction. Necessity and revenge might justify his predatory excursions by sea and land: he left nine thousand five hundred men for the guard of his fleet; and persevered in the fruitless search of Cantacuzene, till his embarkation was hastened by a fictitious letter, the severity of the season, the clamours of his independent troops, and the weight of his spoil and captives. In the prosecution of the civil war, the prince of Ionia twice returned to Europe; joined his arms with those of the emperor; besieged Thessalonica, and threatened Constantinople. Calumny might affix some reproach on his imperfect aid, his hasty departure, and a bribe of ten thousand crowns, which he accepted from the Byzantine court; but his friend was satisfied; and the conduct of Amir is excused by the more sacred duty of defending against the Latins his hereditary dominions. The

First passage
of the Turks
into Europe,
A. D.
1341—1347.

(47) Nicephorus Gregoras has expatiated with pleasure on this amiable character (l. xii. 7. xiii. 4. 10. xiv. 1. 9. xvi. 6.). Cantacuzene speaks with honour and esteem of his ally (l. iii. c. 56, 57. 63. 64. 66. 67. 68. 69. 93. 96.); but he seems ignorant of his own sentimental passion for the Turk, and indirectly denies the possibility of such unnatural friendship (l. iv. c. 40.).

Marriage of
Orchan with
a Greek
princess,
A. D. 1346.

maritime power of the Turks had united the pope, the king of Cyprus, the republic of Venice, and the order of St. John, in a laudable crusade; their galleys invaded the coast of Ionia; and Amir was slain with an arrow, in the attempt to wrest from the Rhodian knights the citadel of Smyrna (48). Before his death, he generously recommended another ally of his own nation; not more sincere or zealous than himself, but more able to afford a prompt and powerful succour, by his situation along the Propontis and in the front of Constantinople. By the prospect of a more advantageous treaty, the Turkish prince of Bithynia was detached from his engagements with Anne of Savoy; and the pride of Orchan dictated the most solemn protestations, that if he could obtain the daughter of Cantacuzene, he would invariably fulfil the duties of a subject and a son. Parental tenderness was silenced by the voice of ambition: the Greek clergy connived at the marriage of a Christian princess with a sectary of Mahomet; and the father of Theodora describes, with shameful satisfaction, the dishonour of the purple (49). A body of Turkish cavalry attended the ambassadors, who disembarked from thirty vessels before his camp of Selybria. A stately pavilion was erected, in which the empress Irene passed the night with her daughters. In the morning, Theodora ascended a throne, which was surrounded with curtains of silk and gold: the troops were under arms; but the emperor alone was on horseback. At a signal the curtains were suddenly withdrawn, to disclose the bride, or the victim, encircled by kneeling eunuchs and hymenæal torches: the sound of flutes and trumpets proclaimed the joyful event; and her pretended happiness was the theme of the nuptial song, which was chanted by such poets as the age could produce. Without the rites of the church, Theodora was delivered to her barbarous lord: but it had been stipulated, that she should preserve her religion in the harem of Bursa; and her father celebrates her charity and devotion in this ambiguous situation. After his peaceful establishment on the throne of Constantinople, the Greek emperor visited his Turkish ally, who with four sons, by various wives, expected him at Scutari, on the Asiatic shore. The two princes partook, with seeming cordiality, of the pleasures of the banquet and the chase; and Theodora was permitted to repass the Bosphorus, and to enjoy some days in the society of her mother. But the friendship of Orchan was subservient to his religion and interest;

[48] After the conquest of Smyrna by the Latins, the defence of this fortress was imposed by pope Gregory XI. on the knights of Rhodes (see Verint, l. v.).

[49] See Cantacuzenus, l. iii. c. 95. Nicephorus Gregoras, who, for the light of Mount Thabor, brands the emperor with the names of tyrant and Herod, excuses, rather than blames, this Turkish marriage, and alleges the passion and power of Orchan, ἡγυῖνται, καὶ τῇ θυγατρὶ τοῦ κατ' αὐτὸν εἰς Νιβαύου; [Turkish] ὑπὸ τῶν Σατραπῶν (l. xv. 5.). He afterwards celebrates his kingdom and armies. See his reign in Cantemir, p. 24—30.

and in the Genoese war he joined without a blush the enemies of Cantacuzene.

In the treaty with the empress Anne, the Ottoman prince had inserted a singular condition, that it should be lawful for him to sell his prisoners at Constantinople, or transport them into Asia. A naked crowd of Christians of both sexes and every age, of priests and monks, of matrons and virgins, was exposed in the public market; the whip was frequently used to quicken the charity of redemption; and the indigent Greeks deplored the fate of their brethren, who were led away to the worst evils of temporal and spiritual bondage (50). Cantacuzene was reduced to subscribe the same terms; and their execution must have been still more pernicious to the empire: a body of ten thousand Turks had been detached to the assistance of the empress Anne; but the entire forces of Orchan were exerted in the service of his father. Yet these calamities were of a transient nature; as soon as the storm had passed away, the fugitives might return to their habitations; and at the conclusion of the civil and foreign wars, Europe was completely evacuated by the Moslems of Asia. It was in his last quarrel with his pupil that Cantacuzene inflicted the deep and deadly wound, which could never be healed by his successors, and which is poorly expiated by his theological dialogues against the prophet Mahomet. Ignorant of their own history, the modern Turks confound their first and their final passage of the Hellespont (51), and describe the son of Orchan as a nocturnal robber, who, with eighty companions, explores by stratagem an hostile and unknown shore. Soliman, at the head of ten thousand horse, was transported in the vessels, and entertained as the friend, of the Greek emperor. In the civil wars of Rumania, he performed some service and perpetrated more mischief; but the Chersonesus was insensibly filled with a Turkish colony; and the Byzantine court solicited in vain the restitution of the fortresses of Thrace. After some artful delays between the Ottoman prince and his son, their ransom was valued at sixty thousand crowns, and the first payment had been made when an earthquake shook the walls and cities of the pro-

Establishment of the
Ottomans in
Europe,
A. D. 1353.

[50] The most lively and concise picture of this captivity may be found in the history of Ducas (c. 8.), who fairly describes what Cantacuzene confesses with a guilty blush!

[51] In this passage, and the first conquests in Europe, Cantemir (p. 27, &c.) gives a miserable idea of his Turkish guides; nor am I much better satisfied with Chalccondyles (l. i. p. 12, &c.). They forget to consult the most authentic record, the 14th book of Cantacuzene. I likewise regret the last books, which are still manuscript, of Nicephorus Gregoras.*

* Von Hammer excuses the silence with which the Turkish historians pass over the earlier intercourse of the Ottomans with the European continent, of which he enumerates sixteen different occasions, as if they disdained those peaceful incursions by which they gained no conquest, and established no permanent footing on the Byzan-

tine territory. Of the romantic account of Soliman's first expedition, he says, "As yet the prose of history had not asserted its right over the poetry of tradition." This defence would scarcely be accepted as satisfactory by the historian of the Decline and Fall.—M. (in Quarterly Review, vol. xlix. p. 293.)

vinces; the dismantled places were occupied by the Turks; and Gallipoli, the key of the Hellespont, was rebuilt and repopled by the policy of Soliman. The abdication of Cantacuzene dissolved the feeble bands of domestic alliance; and his last advice admonished his countrymen to decline a rash contest, and to compare their own weakness with the numbers and valour, the discipline and enthusiasm, of the Moslems. His prudent counsels were despised by the headstrong vanity of youth, and soon justified by the victories of the Ottomans. But as he practised in the field the exercise of the *jerid*, Soliman was killed by a fall from his horse; and the aged Orchan wept and expired on the tomb of his valiant son.*

Death of
Orchan and
his son
Soliman.

The reign and
European
conquests of
Amurath I.
A. D.
1360—1380,
Sept.

But the Greeks had not time to rejoice in the death of their enemies; and the Turkish cimeter was wielded with the same spirit by Amurath the First, the son of Orchan, and the brother of Soliman. By the pale and fainting light of the Byzantine annals (52), we can discern, that he subdued without resistance the whole province of Romania or Thraee, from the Hellespont to Mount Hæmus, and the verge of the capital; and that Adrianople was chosen for the royal seat of his government and religion in Europe. Constantinople, whose decline is almost coeval with her foundation, had often, in the lapse of a thousand years, been assaulted by the Barbarians of the East and West; but never till this fatal hour had the Greeks been surrounded, both in Asia and Europe, by the arms of the same hostile monarchy. Yet the prudence or generosity of Amurath postponed for a while this easy conquest; and his pride was satisfied with the frequent and humble attendance of the emperor John Palæologus and his four sons, who followed at his summons the court and camp of the Ottoman prince. He marched against the Sclavonian nations between the Danube and the Adriatic, the Bulgarians, Servians, Bosnians, and Albanians; and these warlike tribes, who had so often insulted the majesty of the empire, were repeatedly broken by his destructive inroads. Their countries did not abound either in gold or silver; nor were their rustic hamlets and townships enriched by commerce or decorated by the arts of luxury. But the natives of the soil have been distinguished in every age by their hardiness of mind and body; and they were converted by a prudent institution into the firmest and most faithful supporters of the Ottoman greatness (53). The vizir of Amurath reminded his sovereign that, according to the Mahometan law, he was entitled to a fifth part of the spoil and captives; and that the

[52] After the conclusion of Cantacuzene and Gregoras, there follows a dark interval of an hundred years. George Phrasas, Michael Ducas, and Lascaris Chalecondyles, all three wrote after the taking of Constantinople.

[53] See Cantemir, p. 37—41. with his own large and curious annotations.

* In the 75th year of his age, the 35th of his reign. V. Hammer.—M.

duty might easily be levied, if vigilant officers were stationed at Gallipoli, to watch the passage, and to select for his use the stoutest and most beautiful of the Christian youth. The advice was followed: the edict was proclaimed; many thousands of the European captives were educated in religion and arms; and the new militia was consecrated and named by a celebrated dervish. Standing in the front of their ranks, he stretched the sleeve of his gown over the head of the foremost soldier, and his blessing was delivered in these words: "Let them be called Janizaries (*Yengi cheri*, or new soldiers); may their countenance be ever bright! their hand victorious! their sword keen! may their spear always hang over the heads of their enemies! and wheresoever they go, may they return with a *white face* (54)!" Such was the origin of these haughty troops, the terror of the nations, and sometimes of the sultans themselves. Their valour has declined, their discipline is relaxed, and their tumultuary array is incapable of contending with the order and weapons of modern tactics; but at the time of their institution, they possessed a decisive superiority in war; since a regular body of infantry, in constant exercise and pay, was not maintained by any of the princes of Christendom. The Janizaries fought with the zeal of proselytes against their idolatrous countrymen; and in the battle of Cossova, the league and independence of the Sclavonian tribes was finally crushed. As the conqueror walked over the field, he observed that the greatest part of the slain consisted of beardless youths; and listened to the flattering reply of his vizir, that age and wisdom would have taught them not to oppose his irresistible arms. But the sword of his Janizaries could not defend him from the dagger of despair; a Servian soldier started from the crowd of dead bodies, and Amurath was pierced in the belly with a mortal wound.† The grandson of Othman was mild in his temper, modest in his apparel, and a lover of learning and virtue; but the Moslems were scandalised at his absence from public worship; and he was corrected by the firmness of the musti, who dared to reject his testimony in a civil cause: a mixture of servitude and freedom not unfrequent in Oriental history (55).

The
Janizaries.

(54) *White* and *black face* are common and proverbial expressions of praise and reproach in the Turkish language. *Hic nîger est, hunc in Romane caveto*, was likewise a Latin sentence.

(55) See the life and death of Morad, or Amurath I. in Cansimir (p. 33—45.), the 1st book of

* According to Yan Hammer, vol. I. p. 96. Gibbon and the European writers assign too late a date to this enrolment of the Janizaries. It took place not in the reign of Amurath, but in that of his predecessor Orchan.—M.

† Ducos has related this as a deliberate act of self-devotion on the part of a Servian noble who pretended to desert, and stabbed Amurath during a conference which he had requested. The Italian translator of Ducos, published by Bekker in the new edition of the *Byzantines*, has still

further brightened the romance. See likewise in Yan Hammer (*Osmannische Geschichte*, vol. I. p. 136.) the popular Servian account, which resembles that of Ducos, and may have been the source of that of his Italian translator. The Turkish account agrees more nearly with Gibbon; but the Servian (Miloach Kobolevitch), while he lay among the heap of the dead, pretended to have some secret to impart to Amurath, and stabbed him while he leaned over to listen.—M.

The reign of
Bajazet I.
Ilderim,
A. D.
1389—1403,
March 9.

His
conquests,
from the
Euphrates
to the
Danube.

The character of Bajazet, the son and successor of Amurath, is strongly expressed in his surname of *Ilderim*, or the lightning; and he might glory in an epithet, which was drawn from the fiery energy of his soul and the rapidity of his destructive march. In the fourteen years of his reign (56), he incessantly moved at the head of his armies, from Boursa to Adrianople, from the Danube to the Euphrates; and, though he strenuously laboured for the propagation of the law, he invaded, with impartial ambition, the Christian and Mahometan princes of Europe and Asia. From Angora to Amasia and Erzeroum, the northern regions of Anatolia were reduced to his obedience: he stripped of their hereditary possessions his brother emirs of Ghermian and Caramania, of Aidin and Sarukhan; and after the conquest of Iconium the ancient kingdom of the Seljukians again revived in the Ottoman dynasty. Nor were the conquests of Bajazet less rapid or important in Europe. No sooner had he imposed a regular form of servitude on the Servians and Bulgarians, than he passed the Danube to seek new enemies and new subjects in the heart of Moldavia (57). Whatever yet adhered to the Greek empire in Thrace, Macedonia, and Thessaly, acknowledged a Turkish master: an obsequious bishop led him through the gates of Thermopylae into Greece; and we may observe, as a singular fact, that the widow of a Spanish chief, who possessed the ancient seat of the oracle of Delphi, deserved his favour by the sacrifice of a beautiful daughter. The Turkish communication between Europe and Asia had been dangerous and doubtful, till he stationed at Gallipoli a fleet of galleys, to command the Hellespont and intercept the Latin succours of Constantinople. While the monarch indulged his passions in a boundless range of injustice and cruelty, he imposed on his soldiers the most rigid laws of modesty and abstinence; and the harvest was peaceably reaped and sold within the precincts of his camp. Provoked by the loose and corrupt administration of justice, he collected in a house the judges and lawyers of his dominions, who expected that in a few moments the fire would be kindled to reduce them to ashes. His ministers trembled in silence: but an Ethiopian buffoon presumed to insinuate the true cause of the evil; and future venality was left without excuse, by annexing an adequate salary to the office of cadhi (58).

Chalcondyles, and the *Annales Turcici* of Leunclavius. According to another story, the sultan was stabbed by a Croat in his tent; and this accident was alleged to Bembekius (*Epist.* l. p. 98.) as an excuse for the unworthy precaution of poisoning, as it were, between two attendants, an ambassador's arms, when he is introduced to the royal presence.

(56) The reign of Bajazet I. or Ilderim Bayazid, is contained in Cantemir (p. 46.), the iid book of Chalcondyles, and the *Annales Turcici*. The surname of Ilderim, or lightning, as an example, that the conquerors and poets of every age have felt the truth of a system which derives the sublime from the principle of terror.

(57) Cantemir, who celebrates the victories of the great Stephen over the Turks (p. 47.), had composed the ancient and modern state of his principality of Moldavia, which has been long promised, and is still unpublished.

(58) Leunclav. *Annal. Turcici*, p. 318, 319. The venality of the cadhis has long been an object

The humble title of emir was no longer suitable to the Ottoman greatness; and Bajazet condescended to accept a patent of sultan from the caliphs who served in Egypt under the yoke of the Mamelukes (59): a last and frivolous homage that was yielded by force to opinion; by the Turkish conquerors to the house of Abbas and the successors of the Arabian prophet. The ambition of the sultan was inflamed by the obligation of deserving this august title: and he turned his arms against the kingdom of Hungary, the perpetual theatre of the Turkish victories and defeats. Sigismond, the Hungarian king, was the son and brother of the emperors of the West: his cause was that of Europe and the church; and, on the report of his danger, the bravest knights of France and Germany were eager to march under his standard and that of the cross. In the battle of Nicopolis, Bajazet defeated a confederate army of an hundred thousand Christians, who had proudly boasted, that if the sky should fall, they could uphold it on their lances. The far greater part were slain or driven into the Danube; and Sigismond, escaping to Constantinople by the river and the Black Sea, returned after a long circuit to his exhausted kingdom (60). In the pride of victory, Bajazet threatened that he would besiege Buda; that he would subdue the adjacent countries of Germany and Italy; and that he would feed his horse with a bushel of oats on the altar of St. Peter at Rome. His progress was checked, not by the miraculous interposition of the apostle, not by a crusade of the Christian powers, but by a long and painful fit of the gout. The disorders of the moral, are sometimes corrected by those of the physical, world; and an acrimonious humour falling on a single fibre of one man, may prevent or suspend the misery of nations.

Battle of
Nicopolis,
A. D. 1396,
Sept. 25.

Such is the general idea of the Hungarian war; but the disastrous adventure of the French has procured us some memorials which illustrate the victory and character of Bajazet (61). The duke of Burgundy, sovereign of Flanders, and uncle of Charles the Sixth, yielded to the ardour of his son, John count of Nevers; and the fearless youth was accompanied by four princes, his cousins, and those of the French monarch. Their inexperience was guided

Crusade and
captivity of
the French
princes,
A. D.
1396—1398.

of scandal and satire; and if we distrust the observations of our travellers, we may consult the feeling of the Turks themselves (D'Herbelot, *Biblioth. Orientale*, p. 216, 217, 229, 230.).

(59) The fact, which is attested by the Arabic history of Ben Schounah, a contemporary Syrian (De Guignes, *Hist. des Huns*, tom. iv. p. 336.), destroys the testimony of Saad Effendi and Cantemur (p. 14, 15.), of the election of Othman to the dignity of sultan.

(60) See the *Decades Rerum Hungaricarum* (Dec. iii. l. ii. p. 379.) of Bonifolus, an Italian, who, in the xvth century, was invited into Hungary to compose an eloquent history of that kingdom. Yet, if it be extant and accessible, I should give the preference to some homely chronicle of the time and country.

(61) I should not complain of the labour of this work, if my materials were always derived from such books as the chronicle of honest Froissard (vol. iv. c. 67, 69, 72, 74, 79—83, 85, 87, 89.), who read little, inquired much, and believed all. The original *Mémoires* of the Maréchal de Boucicault (Partie i. c. 22—28.) add some facts, but they are dry and deficient, if compared with the pleasant garrulity of Froissard.

by the Sire de Coucy, one of the best and oldest captains of Christendom (62); but the constable, admiral, and marshal, of France (63) commanded an army which did not exceed the number of a thousand knights and squires.* These splendid names were the source of presumption and the bane of discipline. So many might aspire to command, that none were willing to obey; their national spirit despised both their enemies and their allies; and in the persuasion that Bajazet *would* fly, or *must* fall, they began to compute how soon they should visit Constantinople and deliver the holy sepulchre. When their scouts announced the approach of the Turks, the gay and thoughtless youths were at table, already heated with wine; they instantly clasped their armour, mounted their horses, rode full speed to the vanguard, and resented as an affront the advice of Sigismund, which would have deprived them of the right and honour of the foremost attack. The battle of Nicopolis would not have been lost, if the French would have obeyed the prudence of the Hungarians: but it might have been gloriously won, had the Hungarians imitated the valour of the French. They dispersed the first line, consisting of the troops of Asia; forced a rampart of stakes, which had been planted against the cavalry; broke, after a bloody conflict, the Janizaries themselves; and were at length overwhelmed by the numerous squadrons that issued from the woods, and charged on all sides this handful of intrepid warriors. In the speed and secrecy of his march, in the order and evolutions of the battle, his enemies felt and admired the military talents of Bajazet. They accuse his cruelty in the use of victory. After reserving the count of Nevers, and four-and-twenty lords,† whose birth and riches were attested by his Latin interpreters, the remainder of the French captives, who had survived the slaughter of the day, were led before his throne; and, as they refused to abjure their faith, were successively beheaded in his presence. The sultan was exasperated by the loss of his bravest Janizaries; and if it be true, that,

[62] An accurate *Mémoire* on the Life of Euguerrand VII. Sire de Coucy, has been given by the Baron de Zurlauben (*Hist. de l'Académie des Inscriptions*, tom. xxi.). His rank and possessions were equally considerable in France and England; and, in 1375, he led an army of adventurers into Switzerland, to recover a large patrimony which he claimed in right of his grandmother, the daughter of the emperor Albert I. of Austria (Sinner, *Voyage dans la Suisse Occidentale*, tom. i. p. 118—127.).

[63] That military office, so respectable at present, was still more conspicuous when it was divided between two persons (Daniel, *Hist. de la Milice Française*, tom. ii. p. 5.). One of them, the marshal of the crusade, was the famous Boucicault, who afterwards defended Constantinople, governed Genoa, invaded the coast of Asia, and died in the field of Azincour.

* Dares, *Hist. de Venise*, vol. ii. p. 104. makes the whole French army amount to 10,000 men, of whom 1000 were knights. The curious volume of Schiltberger, a German of Munich, who was taken prisoner in the battle, (edit. Munich, 1813), and which V. Hammer receives as authentic, gives the whole number at 6000. See Schiltberger,

Reise in dem Orient. and V. Hammer, note p. 610.—M.

† According to Schiltberger there were only twelve French lords granted to the prayer of the "duke of Burgundy," and "Herr Stephan Synter, and Johann von Bodem." Schiltberger, p. 15.—M.

on the eve of the engagement, the French had massacred their Turkish prisoners (64), they might impute to themselves the consequences of a just retaliation.* A knight, whose life had been spared, was permitted to return to Paris, that he might relate the deplorable tale, and solicit the ransom of the noble captives. In the mean while, the count of Nevers, with the princes and barons of France, were dragged along in the marches of the Turkish camp, exposed as a grateful trophy to the Moslems of Europe and Asia, and strictly confined at Boursa, as often as Bajazet resided in his capital. The sultan was pressed each day to expiate with their blood the blood of his martyrs; but he had pronounced, that they should live, and either for mercy or destruction his word was irrevocable. He was assured of their value and importance by the return of the messenger, and the gifts and intercessions of the kings of France and of Cyprus. Lusignan presented him with a gold salt-cellar of curious workmanship, and of the price of ten thousand ducats; and Charles the Sixth despatched by the way of Hungary a cast of Norwegian hawks, and six horse-loads of scarlet cloth, of fine linen of Rheims, and of Arras tapestry, representing the battles of the great Alexander. After much delay, the effect of distance rather than of art, Bajazet agreed to accept a ransom of two hundred thousand ducats for the count of Nevers and the surviving princes and barons: the marshal Boucicault, a famous warrior, was of the number of the fortunate; but the admiral of France had been slain in the battle; and the constable, with the Sire de Coucy, died in the prison of Boursa. This heavy demand, which was doubled by incidental costs, fell chiefly on the duke of Burgundy, or rather on his Flemish subjects, who were bound by the feudal laws to contribute for the knighthood and captivity of the eldest son of their lord. For the faithful discharge of the debt, some merchants of Genoa gave security to the amount of five times the sum; a lesson to those warlike times, that commerce and credit are the links of the society of nations. It had been stipulated in the treaty, that the French captives should swear never to bear arms against the person of their conqueror; but the ungenerous restraint was abolished by Bajazet himself. "I despise," said he to the heir of Burgundy, "thy oaths and thy arms. Thou art young, and mayest be ambitious of effacing the disgrace or misfortune of thy first

(64) For this odious fact, the Abbé de Vertot quotes the Hist. Anonymé de St. Denis, l. xvi. c. 10, 44. (Ordre de Malthe, tom. ii. p. 310.).

* See Schiltberger's very graphic account of the massacre. He was led out to be slaughtered in cold blood with the rest of the Christian prisoners, amounting to 10,000. He was spared at the intercession of the son of Bajazet, with a few others, on account of their extreme youth. No one under 20 years of age was put to death. The "duke of Burgundy" was obliged to be a spectator of this butchery, which lasted from early in the morning till four o'clock P. M. It ceased only at the supplication of the leaders of Bajazet's army. Schiltberger, p. 14.—H

"chivalry. Assemble thy powers, proclaim thy design, and be assured that Bajazet will rejoice to meet thee a second time in a field of battle." Before their departure, they were indulged in the freedom and hospitality of the court of Bursa. The French princes admired the magnificence of the Ottoman, whose hunting and hawking equipage was composed of seven thousand huntsmen and seven thousand falconers (65). In their presence, and at his command, the belly of one of his chamberlains was cut open, on a complaint against him for drinking the goat's milk of a poor woman. The strangers were astonished by this act of justice; but it was the justice of a sultan who disdains to balance the weight of evidence, or to measure the degrees of guilt.

The emperor
John
Palæologus,
A. D.
1355, Jan. 8
—A. D. 1391.

After his enfranchisement from an oppressive guardian, John Palæologus remained thirty-six years, the helpless, and, as it should seem, the careless, spectator of the public ruin (66). Love, or rather lust, was his only vigorous passion; and in the embraces of the wives and virgins of the city, the Turkish slave forgot the dishonour of the emperor of the *Romans*. Andronicus, his eldest son, had formed, at Adrianople, an intimate and guilty friendship with Sauzes, the son of Amurath; and the two youths conspired against the authority and lives of their parents. The presence of Amurath in Europe soon discovered and dissipated their rash counsels; and, after depriving Sauzes of his sight, the Ottoman threatened his vassal with the treatment of an accomplice and an enemy, unless he inflicted a similar punishment on his own son. Palæologus trembled and obeyed; and a cruel precaution involved in the same sentence the childhood and innocence of John the son of the criminal. But the operation was so mildly, or so unskillfully, performed, that the one retained the sight of an eye, and the other was afflicted only with the infirmity of squinting. Thus excluded from the succession, the two princes were confined in the tower of Anema; and the piety of Manuel, the second son of the reigning monarch, was rewarded with the gift of the Imperial crown. But at the end of two years, the turbulence of the Latins and the levity of the Greeks produced a revolution; and the two emperors were buried in the tower from whence the two prisoners were exalted to the throne. Another period of two years afforded Palæologus and Manuel the means of escape: it was contrived by the magic, or sub-

Discord of the
Greeks.

[65] Sherifeddin Ali (Hist. de Timour Bec, l. v. c. 13.) allows Bajazet a round number of 12,000 officers and servants of the chase. A part of his spoils was afterwards displayed in a hunting-match of Timour: 1. hounds with satin housings; 2. leopards with collars set with jewels; 3. Grecian greyhounds; and, 4. dogs from Europe, as strong as African lions (idem, l. vi. c. 15.). Bajazet was particularly fond of flying his hawks at cranes (Chalcondyles, l. ii. p. 35.).

[66] For the reigns of John Palæologus and his son Manuel, from 1354 to 1402, see Ducua, c. 9—15. Phranza, l. i. c. 16—21, and the 1st and 2d books of Chalcondyles, whose proper subject is drowned in a sea episode.

* According to Von Hammer it was the power of Bajazet, vol. i. p. 218. — H.

tlety, of a monk, who was alternately named the angel or the devil: they fled to Scutari; their adherents armed in their cause; and the two Byzantine factions displayed the ambition and animosity with which Cæsar and Pompey had disputed the empire of the world. The Roman world was now contracted to a corner of Thrace, between the Propontis and the Black Sea, about fifty miles in length and thirty in breadth; a space of ground not more extensive than the lesser principalities of Germany or Italy, if the remains of Constantinople had not still represented the wealth and populousness of a kingdom. To restore the public peace, it was found necessary to divide this fragment of the empire; and while Palæologus and Manuel were left in possession of the capital, almost all that lay without the walls was ceded to the blind princes, who fixed their residence at Rhodosto and Selybria. In the tranquil slumber of royalty, the passions of John Palæologus survived his reason and his strength: he deprived his favourite and heir of a blooming princess of Trebizond; and while the feeble emperor laboured to consummate his nuptials, Manuel, with an hundred of the noblest Greeks, was sent on a peremptory summons to the Ottoman *porte*. They served with honour in the wars of Bajazet; but a plan of fortifying Constantinople excited his jealousy: he threatened their lives; the new works were instantly demolished; and we shall bestow a praise, perhaps above the merit of Palæologus, if we impute this last humiliation as the cause of his death.

The emperor
Manuel,
A. D.
1391—1425,
July 25.

Distress of
Constantino-
ple,
A. D.
1396—1402.

The earliest intelligence of that event was communicated to Manuel, who escaped with speed and secrecy from the palace of Boursa to the Byzantine throne. Bajazet affected a proud indifference at the loss of this valuable pledge; and while he pursued his conquests in Europe and Asia, he left the emperor to struggle with his blind cousin John of Selybria, who, in eight years of civil war, asserted his right of primogeniture. At length the ambition of the victorious Sultan pointed to the conquest of Constantinople; but he listened to the advice of his vizir, who represented, that such an enterprise might unite the powers of Christendom in a second and more formidable crusade. His epistle to the emperor was conceived in these words:—"By the divine clemency, our invincible cimeter has reduced to our obedience almost all Asia, with many and large countries in Europe, excepting only the city of Constantinople; for beyond the walls thou hast nothing left. Resign that city; stipulate thy reward; or tremble, for thyself and thy unhappy people, at the consequences of a rash refusal." But his ambassadors were instructed to soften their tone, and to propose a treaty, which was subscribed with submission and gratitude. A truce of ten years was purchased by an annual tribute of thirty thousand crowns of gold: the Greeks deplored the public toleration of the law of Mahomet, and Bajazet enjoyed the glory of establishing a Turk-

ish cadhi, and founding a royal mosque, in the metropolis of the Eastern church (67). Yet this truce was soon violated by the restless sultan: in the cause of the prince of Selybria, the lawful emperor, an army of Ottomans again threatened Constantinople; and the distress of Manuel implored the protection of the king of France. His plaintive embassy obtained much pity and some relief; and the conduct of the succour was entrusted to the marshal Boucicault (68), whose religious chivalry was enflamed by the desire of revenging his captivity on the infidels. He sailed with four ships of war, from Aiguesmortes to the Hellespont; forced the passage, which was guarded by seventeen Turkish galleys; landed at Constantinople a supply of six hundred men at arms and sixteen hundred archers; and reviewed them in the adjacent plain, without condescending to number or array the multitude of Greeks. By his presence, the blockade was raised both by sea and land; the flying squadrons of Bajazet were driven to a more respectful distance; and several castles in Europe and Asia were stormed by the emperor and the marshal, who fought with equal valour by each other's side. But the Ottomans soon returned with an increase of numbers; and the intrepid Boucicault, after a year's struggle, resolved to evacuate a country which could no longer afford either pay or provisions for his soldiers. The marshal offered to conduct Manuel to the French court, where he might solicit in person a supply of men and money; and advised, in the mean while, that, to extinguish all domestic discord, he should leave his blind competitor on the throne. The proposal was embraced: the prince of Selybria was introduced to the capital; and such was the public misery, that the lot of the exile seemed more fortunate than that of the sovereign. Instead of applauding the success of his vassal, the Turkish sultan claimed the city as his own; and on the refusal of the emperor John, Constantinople was more closely pressed by the calamities of war and famine. Against such an enemy, prayers and resistance were alike unavailing; and the savage would have devoured his prey, if, in the fatal moment, he had not been overthrown by another savage stronger than himself. By the victory of Timour or Tamerlane, the fall of Constantinople was delayed about fifty years; and this important, though accidental, service may justly introduce the life and character of the Mogul conqueror.

[67] Costumier, p. 50—53. Of the Greeks, Ducas alone (c. 12. 15.) acknowledges the Turkish cadhi at Constantinople. Yet even Ducas dissembles the mosque.

[68] Mémoires du bon Meistre Jean le Maingre, dit Boucicault, Maréchal de France, partie 1^{re}, c. 30. 35.

CHAPTER LXV.

Elevation of Timour or Tamerlane to the Throne of Samarcand. — His Conquests in Persia, Georgia, Tartary, Russia, India, Syria, and Anatolia. — His Turkish War. — Defeat and Captivity of Bajazet. — Death of Timour. — Civil War of the Sons of Bajazet. — Restoration of the Turkish Monarchy by Mahomet the First. — Siege of Constantinople by Amurath the Second.

THE conquest and monarchy of the world was the first object of the ambition of TIMOUR. To live in the memory and esteem of future ages was the second wish of his magnanimous spirit. All the civil and military transactions of his reign were diligently recorded in the journals of his secretaries (1): the authentic narrative was revised by the persons best informed of each particular transaction; and it is believed in the empire and family of Timour, that the monarch himself composed the *commentaries* (2) of his life, and the *institutions* (3) of his government (4). But these cares were ineffectual for the preservation of his fame, and these precious memorials in the Mogul or Persian language were concealed from the world, or, at least, from the knowledge of Europe. The na-

Histories of
TIMOUR, or
Tamerlane.

(1) These journals were communicated to Sherreffiddin, or Chereffiddin Ali, a native of Tzend, who composed in the Persian language a history of Timour Beg, which has been translated into French by M. Petit de la Croix [Paris, 1722, in 4 vols. 12mo.], and has always been my faithful guide. His geography and chronology are wonderfully accurate; and he may be trusted for public facts, though he servilely praises the virtues and fortune of the hero. Timour's attention to procure intelligence from his own and foreign countries may be seen in the *Institutions*, p. 215. 217. 349. 351.

(2) These *Commentaries* are yet unknown in Europe: but Mr. White gives some hope that they may be imported and translated by his friend Major Davy, who had read in the East this "minute and faithful narrative of an interesting and eventful period." *

(3) I am ignorant whether the original institution, in the Turki or Mogul language, be still extant. The Persian version, with an English translation, and most valuable index, was published (Oxford, 1783, in 4to.) by the joint labours of Major Davy and Mr. White the Arabic professor. This work has been since translated from the Persian into French (Paris, 1787) by M. Langles, a learned Orientalist, who has added the life of Timour, and many curious notes.

(4) Shaw Allum, the present Mogul, reads, values, but cannot imitate, the institutions of his great ancestor. The English translator relies on their internal evidence; but if any suspicion should arise of fraud and fiction, they will not be dispelled by Major Davy's letter. The Orientals have never cultivated the art of criticism; the patronage of a prince, less honourable perhaps, is not less lucrative than that of a bookseller; nor can it be deemed incredible, that a Persian, the real author, should renounce the credit, to raise the value and price, of the work.

* The manuscript of Major Davy has been translated by Major Stewart, and published by the Oriental Translation Committee of London. It contains the life of Timour, from his birth to his forty-first year; but the last thirty years of western war and conquest are wanting. Major Stewart intimates, that two manuscripts exist in this country containing the whole work, but excuses himself, on account of his age, from undertaking the laborious task of completing the translation. It is to be hoped that the European public will be soon enabled to judge of the value and authenticity of the *Commentaries* of the

Cesar of the East. Major Stewart's work commences with the Book of Dreams and Omens — a wild, but characteristic, chronicle of Visions and Sortes Koranicæ. Strange that a life of Timour should awaken a reminiscence of the diary of archbishop Laud! The early dawn and the gradual expansion of his not less splendid but more real visions of ambition are touched with the simplicity of truth and nature. But we long to escape from the petty frills of the pastoral chieftain, to the triumphs and the legislation of the conqueror of the world. — M.

tions which he vanquished exercised a base and impotent revenge; and ignorance has long repeated the tale of calumny (5), which had disfigured the birth and character, the person, and even the name, of *Tamerlane* (6). Yet his real merit would be enhanced, rather than debased, by the elevation of a peasant to the throne of Asia; nor can his lameness be a theme of reproach, unless he had the weakness to blush at a natural, or perhaps an honourable, infirmity.†

In the eyes of the Moguls, who held the indefeasible succession of the house of Zingis, he was doubtless a rebel subject; yet he sprang from the noble tribe of Berlass: his fifth ancestor, Carashar Nevian, had been the vizir‡ of Zagatai, in his new realm of Transoxiana; and in the ascent of some generations, the branch of Timour is confounded, at least by the females (7), with the Imperial stem (8). He was born forty miles to the south of Samarcand in the village of Sebzar, in the fruitful territory of Cash, of which his fathers were the hereditary chiefs, as well as of a toman of ten thousand horse (9). His birth (10) was cast on one of those periods of anarchy which announce the fall of the Asiatic dynasties, and open a new field to adventurous ambition. The khans of Zagatai were extinct; the emirs aspired to independence; and their domestic

[5] The original of the tale is found in the following work, which is much esteemed for its florid elegance of style: *Ahmedis Arabiadæ (Ahmed Ebn Arabshah) Vita et Rerum gestarum Timuri. Arabicæ et Latine. Edidit Samuel Henricus Manger. Francofurti, 1767, 2 tom. in 4to.* This Syrian author is ever a malicious, and often an ignorant, enemy: the very titles of his chapters are injurious; as how the wicked, as how the impious, as how the viper, &c. The copious article of TIMOUR, in *Bibliothèque Orientale*, is of a mixed nature, as D'Herbelot indifferently draws his materials [p. 877—883.] from Khoudemir, Ebn Schounah, and the *Lehtarikh*.

[6] *Demir* or *Timour* signifies, in the Turkish language, Iron; and *Beg* is the appellation of a lord or prince. By the change of a letter or accent, it is changed into *Lenc* or *Lame*; and an European corruption confounds the two words in the name of *Tamerlane*.*

[7] After relating some false and foolish tales of Timour *Lenc*, Arabshah is compelled to speak truth, and to own him for a kinsman of Zingis, per mulieres (as he previously adds) *Ingenos Satorum* [pars i. c. i. p. 25.]. The testimony of Abulghasi Khaw (P. ii. c. 5. P. v. c. 4.) is clear, unquestionable, and decisive.

[8] According to one of the pedigrees, the fourth ancestor of Zingis, and the sixth of Timour, were brothers; and they agreed, that the posterity of the elder should succeed to the dignity of khaan, and that the descendants of the younger should fill the office of their minister and general. This tradition was at least convenient to justify the first steps of Timour's ambition [Institutions, p. 24, 25. from the MS. fragments of Timour's History].

[9] See the preface of Sherefeddin, and Abulfeda's Geography [Chorasmin, &c. Descriptio, p. 60, 61.], in the third volume of Hudson's Minor Greek Geographers.

[10] See his nativity in Dr. Hyde (*Synagoga Dissertat.* tom. ii. p. 465.), as it was cast by the astrologers of his grandson Uigh Beg. He was born, A. D. 1336, April 9. 11° 57'. P. M. lat. 36. I know not whether they can prove the great conjunction of the planets from whence, like other conquerors and prophets, Timour derived the surname of *Sahib Koro*, or master of the conjunctions [Bibl. Orient. p. 878.].

* According to the memoirs he was so called by a Shaikh, who, when visited by his mother on his birth, was reading the verse of the Koran, "Are you sure that he who dwelleth in heaven will not cause the earth to swallow you up, and behold at shall shake, *Timurū*." The Shaikh then stooped and said, "We have named your son *Timūr*," p. 21.—M.

† He was lamed by a wound at the siege of the capital of Sistan. Sherefeddin, lib. iii. c. 17. p. 136. See Von Hammer, vol. i. p. 260.—M.

‡ In the memoirs, the title *Gurgān* is in one place [p. 23.] interpreted the son-in-law; in another [p. 28.] as Korkan, great prince, generalissimo, and prime minister of Jagtai.—M.

feuds could only be suspended by the conquest and tyranny of the khans of Kashgar, who, with an army of Gotes or Calmucks (11), invaded the Transoxian kingdom. From the twelfth year of his age, Timour had entered the field of action; in the twenty-fifth† he stood forth as the deliverer of his country; and the eyes and wishes of the people were turned towards an hero who suffered in their cause. The chiefs of the law and of the army had pledged their salvation to support him with their lives and fortunes; but in the hour of danger they were silent and afraid; and, after waiting seven days on the hills of Samarcand, he retreated to the desert with only sixty horsemen. The fugitives were overtaken by a thousand Gotes, whom he repulsed with incredible slaughter, and his enemies were forced to exclaim, "Timour is a wonderful man: fortune and "the divine favour are with him." But in this bloody action his own followers were reduced to ten, a number which was soon diminished by the desertion of three Carizmians.‡ He wandered in the desert with his wife, seven companions, and four horses; and sixty-two days was he plunged in a loathsome dungeon, from whence he escaped by his own courage, and the remorse of the oppressor. After swimming the broad and rapid stream of the Jihoon, or Oxus, he led, during some months, the life of a vagrant and outlaw, on the borders of the adjacent states. But his fame shone brighter in adversity; he learned to distinguish the friends of his person, the associates of his fortune, and to apply the various characters of men for their advantage, and, above all, for his own. On his return to his native country, Timour was successively joined by the parties of his confederates, who anxiously sought him in the desert; nor can I refuse to describe, in his pathetic simplicity, one of their fortunate encounters. He presented himself as a guide to

His first
adventures,
A. D.
1361—1370.

[11] In the Institutions of Timour, these subjects of the Khan of Kashgar are most improperly styled Ouzbegs, or Uzbeki, a name which belongs to another branch and country of Tartars (Abulghazi, P. v. c. v. P. vii. c. 5.). Could I be sure that this word is in the Turkish original, I would boldly pronounce, that the Institutions were framed a century after the death of Timour, since the establishment of the Uzbeks in Transoxiana.*

* Col. Stewart observes, that the Persian translator has sometimes made use of the name Uzbek by anticipation. He observes, likewise, that these Jits (Gotes) are not to be confounded with the ancient Getae: they were unconverted Turks. Col. Tod (History of Rajastan, vol. i. p. 166.) would identify the Jits with the ancient race.—M.

† He was twenty-seven before he served his first wars under the emir Houssein, who ruled over Khorasau and Mawerainnehr. Von Hammer, vol. i. p. 262. Neither of these statements agrees with the Memoirs. At twelve he was a boy. "I fancied that I perceived in myself all the signs of greatness and wisdom, and whoever came to visit me, I received with great hauteur and dignity." At seventeen he undertook the ma-

nagement of the flocks and herds of the family (p. 24.). At nineteen, he became religious, and "left off playing chess," made a kind of Buddhist vow, never to injure living thing, and felt his foot paralysed from having accidentally trod upon an ant (p. 30.). At twenty, thoughts of rebellion and greatness rose in his mind; at twenty-one, he seems to have performed his first feat of arms. He was a practised warrior when he served, in his 27th year, under emir Houssein.

‡ Compare Memoirs, page 61. The imprisonment is there stated at 33 days. "At this time I made a vow to God that I would ever keep any person, whether guilty or innocent, for any length of time, in prison or in chains." p. 63.—M.

three chiefs, who were at the head of seventy horse. "When their eyes fell upon me," says Timour, "they were overwhelmed with joy; and they alighted from their horses; and they came and kneeled; and they kissed my stirrup. I also came down from my horse, and took each of them in my arms. And I put my turban on the head of the first chief; and my girdle, rich in jewels and wrought with gold, I bound on the loins of the second; and the third I clothed in my own coat. And they wept, and I wept also; and the hour of prayer was arrived, and we prayed. And we mounted our horses, and came to my dwelling; and I collected my people, and made a feast." His trusty bands were soon increased by the bravest of the tribes; he led them against a superior foe; and, after some vicissitudes of war, the Getes were finally driven from the kingdom of Transoxiana. He had done much for his own glory; but much remained to be done, much art to be exerted, and some blood to be spilt, before he could teach his equals to obey him as their master. The birth and power of emir Houssein compelled him to accept a vicious and unworthy colleague, whose sister was the best beloved of his wives. Their union was short and jealous; but the policy of Timour, in their frequent quarrels, exposed his rival to the reproach of injustice and perfidy; and, after a final defeat, Houssein was slain by some sagacious friends, who presumed, for the last time, to disobey the commands of their lord.* At the age of thirty-four (12), and in a general diet or *couroultai*, he was invested with *Imperial* command, but he affected to revere the house of Zingis; and while the emir Timour reigned over Zagatai and the East, a nominal khan served as a private officer in the armies of his servant. A fertile kingdom, five hundred miles in length and in breadth, might have satisfied the ambition of a subject; but Timour aspired to the dominion of the world; and before his death, the crown of Zagatai was one of the twenty-seven crowns which he had placed on his head. Without expatiating on the victories of thirty-five campaigns; without describing the lines of march, which he repeatedly traced over the continent of Asia; I shall briefly represent his conquests in, I. Persia, II. Tartary, and, III. India (13), and from thence proceed to the more interesting narrative of his Ottoman war.

He ascends
the throne of
Zagatai, A. D.
1370, April.

(12) The 1st book of Sheriefeddin is employed on the private life of the hero; and he himself, or his secretary (Institutions, p. 3—77.), enlarges with pleasure on the thirteen designs and enterprises which most truly constitute his *personal* merit. It even shines through the dark colouring of Arabelek (P. I. c. 1—42.).

(13) The conquests of Persia, Tartary, and India, are represented in the 1st and 2nd books of Sheriefeddin, and by Arabelek (c. 13—55.). Consult the excellent indexes to the Institutions. †

* Timour, on one occasion, sent him this message: "He who wishes to embrace the bride of royalty must kiss her across the edge of the sharp sword," p. 83. The scene of the trial of Houssein, the resistance of Timour gradually be-

coming more feeble, the vengeance of the chiefs becoming proportionably more determined, is strikingly portrayed. Mem. p. 130. — M.

† Compare the smooth book of Voe Hammer, Geschichte des Osmanischen Reiches. — M.

I. For every war, a motive of safety or revenge, of honour or zeal, of right or convenience, may be readily found in the jurisprudence of conquerors. No sooner had Timour re-united to the patrimony of Zagatai the dependent countries of Carizme and Candahar, than he turned his eyes towards the kingdoms of Iran or Persia. From the Oxus to the Tigris, that extensive country was left without a lawful sovereign since the death of Abousaid, the last of the descendants of the great Holacou. Peace and justice had been banished from the land above forty years; and the Mogul invader might seem to listen to the cries of an oppressed people. Their petty tyrants might have opposed him with confederate arms: they separately stood, and successively fell; and the difference of their fate was only marked by the promptitude of submission or the obstinacy of resistance. Ibrahim, prince of Shirwan or Albania, kissed the footstool of the Imperial throne. His peace-offerings of silks, horses, and jewels, were composed, according to the Tartar fashion, each article of nine pieces; but a critical spectator observed, that there were only eight slaves. "I myself am the ninth," replied Ibrahim, who was prepared for the remark; and his flattery was rewarded by the smile of Timour (14). Shah Mansour, prince of Fars, or the proper Persia, was one of the least powerful, but most dangerous, of his enemies. In a battle under the walls of Shiraz, he broke, with three or four thousand soldiers, the *coul* or main-body of thirty thousand horse, where the emperor fought in person. No more than fourteen or fifteen guards remained near the standard of Timour: he stood firm as a rock, and received on his helmet two weighty strokes of a cimeter (15): the Moguls rallied; the head of Mansour was thrown at his feet; and he declared his esteem of the valour of a foe, by extirpating all the males of so intrepid a race. From Shiraz, his troops advanced to the Persian Gulf; and the richness and weakness of Ormuz (16) were displayed in an annual tribute of six hundred thousand dinars of gold. Bagdad was no longer the city of peace, the seat of the caliphs; but the noblest conquest of Holacou could not be overlooked by his ambitious successor. The whole course of the Tigris and Euphrates, from the mouth to the sources of those rivers, was reduced to his

His conquests, A. D. 1370—1400. I. Of Persia, A. D. 1380—1393.

(14) The reverence of the Tartars for the mysterious number of nine is declared by Abulghasi Khan, who, for that reason, divides his Genealogical History into nine parts.

(15) According to Arabshah (P. i. c. 28. p. 183.), the coward Timour ran away to his tent, and hid himself from the pursuit of Shah Mansour under the women's garments. Perhaps Sherreffeddin (l. iii. c. 25.) has magnified his courage.

(16) The history of Ormuz is not unlike that of Tyre. The old city, on the continent, was destroyed by the Tartars, and renewed in a neighbouring island without fresh water or vegetation. The kings of Ormuz, rich in the Indian trade and the pearl fishery, possessed large territories both in Persia and Arabia; but they were at first the tributaries of the sultans of Kermas, and at last were delivered (A. D. 1505) by the Portuguese tyrants from the tyranny of their own viceroy (Marco Polo, l. i. c. 15, 16. fol. 7, 8. Abulfeda, Geograph. tabul. xi. p. 261, 262. an original Chronicle of Ormuz, in Texeira, or Stevens' History of Persia, p. 376—416. and the Hieroglyphics inserted in the 1st volume of Ramamo, of Ludovico Barthema (1503), fol. 167. of Andrea Corsali (1517), fol. 202, 203. and of Odoardo Barbessa [jo 1510], fol. 315—318.).

obedience: he entered Edessa; and the Turkmans of the black sheep were chastised for the sacrilegious pillage of a caravan of Mecca. In the mountains of Georgia, the native Christians still braved the law and the sword of Mahomet; by three expeditions he obtained the merit of the *gdzie*, or holy war; and the prince of Teflis became his proselyte and friend.

II. Of
Turkistan,
A. D.
1370—1383;

II. A just retaliation might be urged for the invasion of Turkistan, or the Eastern Tartary. The dignity of Timour could not endure the impunity of the Getes: he passed the Sihoon, subdued the kingdom of Kashgar, and marched seven times into the heart of their country. His most distant camp was two months' journey, or four hundred and eighty leagues to the north-east of Samarcand; and his emirs, who traversed the river Irtish, engraved in the forests of Siberia a rude memorial of their exploits. The conquest of Kipzak, or the western Tartary (17), was founded on the double motive of aiding the distressed, and chastising the ungrateful. Toetamish, a fugitive prince, was entertained and protected in his court: the ambassadors of Auruss Khan were dismissed with an haughty denial, and followed on the same day by the armies of Zagatai; and their success established Toetamish in the Mogul empire of the North. But, after a reign of ten years, the new khan forgot the merits and the strength of his benefactor; the base usurper, as he deemed him, of the sacred rights of the house of Zingis. Through the gates of Derbend, he entered Persia at the head of ninety thousand horse: with the innumerable forces of Kipzak, Bulgaria, Circassia, and Russia, he passed the Sihoon, burnt the palaces of Timour, and compelled him, amidst the winter snows, to contend for Samarcand and his life. After a mild expostulation, and a glorious victory, the emperor resolved on revenge; and by the east, and the west, of the Caspian, and the Volga, he twice invaded Kipzak with such mighty powers, that thirteen miles were measured from his right to his left wing. In a march of five months, they rarely beheld the footsteps of man; and their daily subsistence was often trusted to the fortune of the chase. At length the armies encountered each other; but the treachery of the standard-bearer, who, in the heat of action, reversed the Imperial standard of Kipzak, determined the victory of the Zagatais; and Toetamish (I speak the language of the Institutions) gave the tribe of Toushi to the wind of desolation (18). He fled to the Christian duke of Lithuania; again returned to the banks of the Volga; and, after fifteen battles with a domestic rival, at last perished in the wilds of Siberia. The pursuit

of Kipzak,
Russia, &c.
A. D.
1390—1396.

(17) Arabshah had travelled into Kipzak, and acquired a singular knowledge of the geography, cities, and revolutions, of that northern region [P. i. c. 45—49.].

(18) Institutions of Timour, p. 123. 125. Mr. White, the editor, bestows some animadversion on the superficial account of Sherefeddin [l. iii. c. 12, 13, 14.] who was ignorant of the designs of Timour, and the true springs of action.

of a flying enemy carried Timour into the tributary provinces of Russia: a duke of the reigning family was made prisoner amidst the ruins of his capital; and Yeletz, by the pride and ignorance of the Orientals, might easily be confounded with the genuine metropolis of the nation. Moscow trembled at the approach of the Tartar, and the resistance would have been feeble, since the hopes of the Russians were placed in a miraculous image of the Virgin, to whose protection they ascribed the casual and voluntary retreat of the conqueror. Ambition and prudence recalled him to the South, the desolate country was exhausted, and the Mogul soldiers were enriched with an immense spoil of precious furs, of linen of Antioch (19), and of ingots of gold and silver (20). On the banks of the Don, or Tanais, he received an humble deputation from the consuls and merchants of Egypt (21), Venice, Genoa, Catalonia, and Biscay, who occupied the commerce and city of Tana, or Azoph, at the mouth of the river. They offered their gifts, admired his magnificence, and trusted his royal word. But the peaceful visit of an emir, who explored the state of the magazines and harbour, was speedily followed by the destructive presence of the Tartars. The city was reduced to ashes; the Moslems were pillaged and dismissed; but all the Christians, who had not fled to their ships, were condemned either to death or slavery (22). Revenge prompted him to burn the cities of Serai and Astrachan, the monuments of rising civilisation; and his vanity proclaimed, that he had penetrated to the region of perpetual daylight, a strange phenomenon, which authorised his Mahometan doctors to dispense with the obligation of evening prayer (23).

III. When Timour first proposed to his princes and emirs the invasion of India or Hindostan (24), he was answered by a murmur of discontent: "The rivers! and the mountains and deserts! and

III. Of
Hindostan,
A. D. 1398,
1399.

[19] The furs of Russia are more credible than the ingots. But the linen of Antioch has never been famous: and Antioch was in ruins. I suspect that it was some manufacture of Europe, which the Hanse merchants had imported by the way of Novogorod.

[20] M. Levesque (*Hist. de Russie*, tom. ii. p. 247. *Vie de Timour*, p. 64—67. before the French version of the *Institutes*) has corrected the error of Sherfeddin, and marked the true limit of Timour's conquests. His arguments are superfluous; and a simple appeal to the Russian annals is sufficient to prove that Moscow, which six years before had been taken by Tectamish, escaped the arms of a more formidable invader.

[21] An Egyptian consul from Grand Cairo is mentioned in Barbaro's voyage to Tana in 1436, after the city had been rebuilt (*Ramisso*, tom. ii. fol. 92.).

[22] The sack of Azoph is described by Sherfeddin (l. iii. c. 55.) and much more particularly by the author of an Italian chronicle (*Andreas de Reduiss de Quero*, in *Chron. Tarvisiano*, in *Muralori Script. Rerum Italicarum*, tom. xix. p. 802—805.). He had conversed with the Musis, two Venetian brothers, one of whom had been sent a deputy to the camp of Timour, and the other had lost at Azoph three sons and 12,000 ducats.

[23] Sherfeddin only says (l. iii. c. 13.), that the rays of the setting, and those of the rising, sun, were scarcely separated by any interval; a problem which may be solved in the latitude of Moscow (the 56th degree), with the aid of the Aurora Borealis, and a long summer twilight. But a day of forty days (*Khondemir apud D'Herbelot*, p. 330.) would rigorously confine us within the polar circle.

[24] For the Indian war, see the *Institutions* (p. 129—139.), the fourth book of Sherfeddin, and the history of Ferishta [*in Dow*, vol. ii. p. 4—29.], which throws a general light on the affairs of Hindostan.

"the soldiers clad in armour and the elephants, destroyers of men!" But the displeasure of the emperor was more dreadful than all these terrors; and his superior reason was convinced, that an enterprise of such tremendous aspect was safe and easy in the execution. He was informed by his spies of the weakness and anarchy of Hindostan: the soubahs of the provinces had erected the standard of rebellion; and the perpetual infancy of sultan Mahmoud was despised even in the haram of Delhi. The Mogul army moved in three great divisions; and Timour observes with pleasure, that the ninety-two squadrons of a thousand horse most fortunately corresponded with the ninety-two names or epithets of the prophet Mahomet.* Between the Jihoon and the Indus they crossed one of the ridges of mountains, which are styled by the Arabian geographers The stony Girdles of the Earth. The highland robbers were subdued or extirpated; but great numbers of men and horses perished in the snow; the emperor himself was let down a precipice on a portable scaffold—the ropes were one hundred and fifty cubits in length; and, before he could reach the bottom, this dangerous operation was five times repeated. Timour crossed the Indus at the ordinary passage of Attok; and successively traversed, in the footsteps of Alexander, the *Punjab*, or five rivers (25), that fall into the master-stream. From Attok to Delhi, the high road measures no more than six hundred miles; but the two conquerors deviated to the south-east; and the motive of Timour was to join his grandson, who had achieved by his command the conquest of Moultan. On the eastern bank of the Hyphasis, on the edge of the desert, the Macedonian hero halted and wept: the Mogul entered the desert, reduced the fortress of Batmir, and stood in arms before the gates of Delhi, a great and flourishing city, which had subsisted three centuries under the dominion of the Mahometan kings.† The siege, more especially of the castle, might have been a work of time; but he tempted, by the appearance of weakness, the sultan Mahmoud and his vizir to descend into the plain, with ten thousand cuirassiers, forty thousand of his foot-guards, and one hundred and twenty elephants, whose tusks are said to have been armed with sharp and poisoned daggers. Against these monsters, or rather against the imagination of his troops, he condescended to use some extraordi-

(25) The rivers of the Punjab, the five eastern branches of the Indus, have been laid down for the first time with truth and accuracy in Major Rennel's incomparable map of Hindostan. In his Critical Memoir he illustrates with judgment and learning the marches of Alexander and Timour.†

* Gibbon [observes M. von Hammer] is mistaken in the correspondence of the ninety-two squadrons of his army with the ninety-two names of God: the names of God are ninety-nine, and Allah is the hundredth, p. 286. note. But Gibbon speaks of the names or epithets of Mahomet, not of God. — M.

† See vol. i. ch. II. note 1. — M.

‡ They took, on their march, 100,000 slaves, Guebers: they were all murdered. V. Hammer, vol. i. p. 286. They are called idolaters. Briggs' Ferishta, vol. i. p. 491. — M.

nary precautions of fire and a ditch, of iron spikes and a rampart of bucklers; but the event taught the Moguls to smile at their own fears; and, as soon as these unwieldy animals were routed, the inferior species (the men of India) disappeared from the field. Timour made his triumphal entry into the capital of Hindostan; and admired, with a view to imitate, the architecture of the stately mosque; but the order or licence of a general pillage and massacre polluted the festival of his victory. He resolved to purify his soldiers in the blood of the idolaters, or Gentoos, who still surpass, in the proportion of ten to one, the numbers of the Moslems.* In this pious design, he advanced one hundred miles to the north-east of Dehli, passed the Ganges, fought several battles by land and water, and penetrated to the famous rock of Coupele, the statue of the cow †, that seems to discharge the mighty river, whose source is far distant among the mountains of Thibet (26). His return was along the skirts of the northern hills; nor could this rapid campaign of one year justify the strange foresight of his emirs, that their children in a warm climate would degenerate into a race of Hindoos.

It was on the banks of the Ganges that Timour was informed, by his speedy messengers, of the disturbances which had arisen on the confines of Georgia and Anatolia, of the revolt of the Christians, and the ambitious designs of the sultan Bajazet. His vigour of mind and body was not impaired by sixty-three years, and innumerable fatigues; and, after enjoying some tranquil months in the palace of Samarcand, he proclaimed a new expedition of seven years into the western countries of Asia (27). To the soldiers who had served in the Indian war he granted the choice of remaining at home, or following their prince; but the troops of all the provinces and kingdoms of Persia were commanded to assemble at Ispahan, and wait the arrival of the Imperial standard. It was first directed against the Christians of Georgia, who were strong only in their rocks, their castles, and the winter season; but these obstacles were overcome by the zeal and perseverance of Timour: the rebels submitted to the

The war
against sultan
Bajazet, A. D.
1400, Sept. 1.

[26] The two great rivers, the Ganges and Burrampooter, rise in Thibet, from the opposite ridges of the same hills, separate from each other to the distance of 1200 miles, and, after a winding course of 2000 miles, again meet in one point near the gulf of Bengal. Yet so capricious is Fame, that the Burrampooter is a late discovery, while his brother Ganges has been the theme of ancient and modern story. Coupele, the scene of Timour's last victory, must be situate near Leldong, 1160 miles from Calcutta; and, in 1774, a British camp! [Rennel's Memoir, p. 7. 50. 90, 91. 99.]

[27] See the Institutions, p. 141. to the end of the 1st book, and Sherfeddin (l. v. c. 1—16.) to the entrance of Timour into Syria.

* See a curious passage on the destruction of the Hindoo idols, Memoirs, p. 15. — N.

† Consult the very striking description of the Cow's Mouth by Captain Hodgson, Asiat. Res. vol. xiv. p. 117. "A most wonderful scene. Tho' "B'bagiratha or Ganges issues from under a very "low arch at the foot of the grand snow bed. "My guide, an illiterate mountaineer, compared

"the pendant icicles to Mahadeva's hair." (Compare Poems, Quarterly Rev. vol. xiv. p. 37. and at the end of my translation of Nala.) "Hindoos "of research may formerly have been here; and "if so, I cannot think of any place to which they "might more aptly give the name of a cow's "mouth than to this extraordinary *debouche*." — N.

tribute or the Koran; and if both religions boasted of their martyrs, that name is more justly due to the Christian prisoners, who were offered the choice of abjuration or death. On his descent from the hills, the emperor gave audience to the first ambassadors of Bajazet, and opened the hostile correspondence of complaints and menaces, which fermented two years before the final explosion.* Between two jealous and haughty neighbours, the motives of quarrel will seldom be wanting. The Mogul and Ottoman conquests now touched each other in the neighbourhood of Erzeroum, and the Euphrates; nor had the doubtful limit been ascertained by time and treaty. Each of these ambitious monarchs might accuse his rival of violating his territory, of threatening his vassals, and protecting his rebels; and, by the name of rebels, each understood the fugitive princes, whose kingdoms he had usurped, and whose life or liberty he implacably pursued. The resemblance of character was still more dangerous than the opposition of interest; and in their victorious career, Timour was impatient of an equal, and Bajazet was ignorant of a superior. The first epistle (28) of the Mogul emperor must have provoked, instead of reconciling, the Turkish sultan; whose family and nation he affected to despise (29). "Dost thou not know, that the greatest part of Asia is subject to our arms and our laws? that our invincible forces extend from one sea to the other? that the potentates of the earth form a line before our gate? and that we have compelled fortune herself to watch over the prosperity of our empire? What is the foundation of thy insolence and folly? Thou hast fought some battles in the woods of Anatolia; contemptible trophies! Thou hast obtained some victories over the Christians of Europe; thy sword was blessed by the apostle of God; and thy obedience to the precept of the Koran, in waging war against the infidels, is the sole consideration that prevents us from destroying thy country, the frontier and bulwark of the Moslem world. Be wise in time; reflect; repent; and avert the thunder of our vengeance, which is yet suspended over thy head. Thou art no more than a pismire; why wilt thou seek to provoke the elephants? Alas! they will trample thee under their feet." In his replies, Bajazet poured forth the in-

(28) We have three copies of these hostile epistles in the *Institutions* (p. 147.), in *Skerefeddin* (l. v. c. 14.), and in *Arabshah* (tom. ii. c. 19. p. 183—201.); which agree with each other in the spirit and substance rather than in the style. It is probable, that they have been translated, with various latitude, from the Turkish original into the Arabic and Persian tongues.†

(29) The Mogul emir distinguishes himself and his countrymen by the name of *Turks*, and stigmatises the race and nation of Bajazet with the less honourable epithet of *Turkmen*. Yet I do not understand how the Ottomans could be descended from a Turkman sailor; those inland shepherds were so remote from the sea, and all maritime affairs.‡

* Vgn Hammer considers the letter which Gibbon inserted in the text to be spurious. On the various copies of these letters, see his note, p. 616.—M.

† Price translates the word *polot*, or boatman.—M.

dignation of a soul which was deeply stung by such unusual contempt. After retorting the basest reproaches on the thief and rebel of the desert, the Ottoman recapitulates his boasted victories in Iran, Touran, and the Indies; and labours to prove, that Timour had never triumphed unless by his own perfidy and the vices of his foes. "Thy armies are innumerable: be they so; but what are the arrows of the flying Tartar against the cimeters and battle-axes of my firm and invincible Janizaries? I will guard the princes who have implored my protection: seek them in my tents. The cities of Arzingan and Erzeroum are mine; and unless the tribute be duly paid, I will demand the arrears under the walls of Tauris and Sultania." The ungovernable rage of the sultan at length betrayed him to an insult of a more domestic kind. "If I fly from thy arms," said he, "may my wives be thrice divorced from my bed: but if thou hast not courage to meet me in the field, mayest thou again receive thy wives after they have thrice endured the embraces of a stranger (30)." Any violation by word or deed of the secrecy of the harem is an unpardonable offence among the Turkish nations (31); and the political quarrel of the two monarchs was embittered by private and personal resentment. Yet in his first expedition, Timour was satisfied with the siege and destruction of Siwas or Sebaste, a strong city on the borders of Anatolia; and he revenged the indiscretion of the Ottoman, on a garrison of four thousand Armenians, who were buried alive for the brave and faithful discharge of their duty.† As a Muselman he seemed to respect the pious occupation of Bajazet, who was still engaged in the blockade of Constantinople; and after this salutary lesson, the Mogul conqueror checked his pursuit, and turned aside to the invasion of Syria and Egypt. In these transactions, the Ottoman prince, by the Orientals, and even by Timour, is styled the *Kaissar of Roum*, the Cæsar of the Romans; a title which, by a small anticipation, might be given to a monarch who possessed the provinces, and threatened the city, of the successors of Constantine (32).

The military republic of the Mamalukes still reigned in Egypt and

Timour
invades
Syria,
A. D. 1400.

[30] According to the Koran [c. ii. p. 27. and Sale's Discourses, p. 134.] a Muselman who had thrice divorced his wife (who had thrice repeated the words of a divorce) could not take her again, till after she had been married to, and repudiated by, another husband; an ignominious transaction, which it is needless to aggravate, by supposing, that the first husband went and saw her enjoyed by a second before his face (Rycaut's State of the Ottoman Empire, l. ii. c. 21.).

[31] The common delicacy of the Orientals, in never speaking of their women, is ascribed in a much higher degree by Arabshah to the Turkish nations; and it is remarkable enough, that Chalcodyle (l. ii. p. 55.) had some knowledge of the prejudice and the isost.

[32] For the style of the Moguls, see the Institutions [p. 131. 147.], and for the Persians, the Bibliothèque Orientale [p. 382.]; but I do not find that the title of Cæsar has been applied by the Arabians, or assumed by the Ottomans themselves.

* See Von Hammer, p. 308. and note, p. 621. these brave men. Von Hammer, vol. i. p. 296. — M.

† Still worse barbarities were perpetrated on

Syria: but the dynasty of the Turks was overthrown by that of the Circassians (33); and their favourite Barkok, from a slave and a prisoner, was raised and restored to the throne. In the midst of rebellion and discord, he braved the menaces, corresponded with the enemies, and detained the ambassadors, of the Mogul, who patiently expected his decease, to revenge the crimes of the father on the feeble reign of his son Farage. The Syrian emirs (34) were assembled at Aleppo to repel the invasion: they confided in the fame and discipline of the Mamalukes, in the temper of their swords and lances of the purest steel of Damascus, in the strength of their walled cities, and in the populousness of sixty thousand villages; and instead of sustaining a siege, they threw open their gates, and arrayed their forces in the plain. But these forces were not cemented by virtue and union; and some powerful emirs had been seduced to desert or betray their more loyal companions. Timour's front was covered with a line of Indian elephants, whose turrets were filled with archers and Greek fire: the rapid evolutions of his cavalry completed the dismay and disorder; the Syrian crowds fell back on each other; many thousands were stifled or slaughtered in the entrance of the great street; the Moguls entered with the fugitives; and, after a short defence, the citadel, the impregnable citadel of Aleppo, was surrendered by cowardice or treachery. Among the suppliants and captives, Timour distinguished the doctors of the law, whom he invited to the dangerous honour of a personal conference (35). The Mogul prince was a zealous Musulman; but his Persian schools had taught him to revere the memory of Ali and Hosein; and he had imbibed a deep prejudice against the Syrians, as the enemies of the son of the daughter of the apostle of God. To these doctors he proposed a captious question, which the casuists of Bochara, Samarcand, and Herat, were incapable of resolving. "Who are the true martyrs, of those who are slain on my side, or on that of my enemies?" But he was silenced, or satisfied, by the dexterity of one of the cadhis of Aleppo, who replied, in the words of Mahomet himself, that the motive, not the ensign, constitutes the martyr; and that the Moslems of either party, who fight only for the glory of God, may deserve that sacred appellation. The true succession of the caliphs was a controversy of a still more de-

Sacks Aleppo,
A. D. 1400,
Nov. 11.;

[33] See the reigns of Barkok and Pharadge, in N. de Guignes (tom. iv. l. xxii.), who, from the Arabic texts of Aboulmahasen, Ebn Schonnah, and Aintabi, has added some facts to our common stock of materials.

[34] For these recent and domestic transactions, Arabshah, though a partial, is a credible witness (tom. i. c. 64—68. tom. ii. c. 1—14.). Timour must have been odious to a Syrian; but the notoriety of facts would have obliged him, in some measure, to respect his enemy and himself. His biographers may correct the luscious sweets of Sherefeddin (l. v. c. 17—29.).

[35] These interesting conversations appear to have been copied by Arabshah (tom. i. c. 68. p. 625—645.) from the cadhi and historian Ebn Schonnah, a principal actor. Yet how could he be alive seventy-five years afterwards (D'Herbelot, p. 792.)?

licate nature; and the frankness of a doctor, too honest for his situation, provoked the emperor to exclaim, "Ye are as false as those of Damascus; Moawiyah was an usurper, Yezid a tyrant, and Ali alone is the lawful successor of the prophet." A prudent explanation restored his tranquillity; and he passed to a more familiar topic of conversation. "What is your age?" said he to the cadhi. "Fifty years."—"It would be the age of my eldest son: you see me here (continued Timour) a poor, lame, decrepit mortal. Yet by my arm has the Almighty been pleased to subdue the kingdoms of Iran, Touran, and the Indies. I am not a man of blood; and God is my witness, that in all my wars I have never been the aggressor, and that my enemies have always been the authors of their own calamity." During this peaceful conversation, the streets of Aleppo streamed with blood, and re-echoed with the cries of mothers and children, with the shrieks of violated virgins. The rich plunder that was abandoned to his soldiers might stimulate their avarice; but their cruelty was enforced by the peremptory command of producing an adequate number of heads, which, according to his custom, were curiously piled in columns and pyramids: the Moguls celebrated the feast of victory, while the surviving Moslems passed the night in tears and in chains. I shall not dwell on the march of the destroyer from Aleppo to Damascus, where he was rudely encountered, and almost overthrown, by the armies of Egypt. A retrograde motion was imputed to his distress and despair: one of his nephews deserted to the enemy; and Syria rejoiced in the tale of his defeat, when the sultan was driven by the revolt of the Mamalukes to escape with precipitation and shame to his palace of Cairo. Abandoned by their prince, the inhabitants of Damascus still defended their walls; and Timour consented to raise the siege, if they would adorn his retreat with a gift or ransom; each article of nine pieces. But no sooner had he introduced himself into the city, under colour of a truce, than he perfidiously violated the treaty: imposed a contribution of ten millions of gold; and animated his troops to chastise the posterity of those Syrians who had executed, or approved, the murder of the grandson of Mahomet. A family which had given honourable burial to the head of Hoscain, and a colony of artificers, whom he sent to labour at Samarcand, were alone reserved in the general massacre; and, after a period of seven centuries, Damascus was reduced to ashes, because a Tartar was moved by religious zeal to avenge the blood of an Arab. The losses and fatigues of the campaign obliged Timour to renounce the conquest of Palestine and Egypt; but in his return to the Euphrates, he delivered Aleppo to the flames; and justified his pious motive by the pardon and reward of two thousand sectaries of Ali, who were desirous to visit the tomb of his son. I have expatiated on the personal anecdotes which mark the character of the Mogul

Damascus,
A. D. 1404,
Jan. 23;

and Bagdad,
A. D. 1401,
July 23.

hero; but I shall briefly mention (36), that he erected on the ruins of Bagdad a pyramid of ninety thousand heads; again visited Georgia; encamped on the banks of the Araxes; and proclaimed his resolution of marching against the Ottoman emperor. Conscious of the importance of the war, he collected his forces from every province: eight hundred thousand men were enrolled on his military list (37); but the splendid commands of five, and ten, thousand horse, may be rather expressive of the rank and pension of the chiefs, than of the genuine number of effective soldiers (38). In the pillage of Syria, the Moguls had acquired immense riches: but the delivery of their pay and arrears for seven years more firmly attached them to the Imperial standard.*

Invasions
Anatolia,
A. D. 1402.

During this diversion of the Mogul arms, Bajazet had two years to collect his forces for a more serious encounter. They consisted of four hundred thousand horse and foot (39), whose merit and fidelity were of an unequal complexion. We may discriminate the Janizaries, who have been gradually raised to an establishment of forty thousand men; a national cavalry, the Spahis of modern times; twenty thousand cuirassiers of Europe, clad in black and impenetrable armour; the troops of Anatolia, whose princes had taken refuge in the camp of Timour, and a colony of Tartars, whom he had driven from Kipzak, and to whom Bajazet had assigned a settlement in the plains of Adrianople. The fearless confidence of the sultan urged him to meet his antagonist; and, as if he had chosen that spot for revenge, he displayed his banners near the ruins of the unfortunate Suvas. In the mean while, Timour moved from the Araxes through the countries of Armenia and Anatolia: his boldness was secured by the wisest precautions; his speed was guided by order and discipline; and the woods, the mountains, and the rivers, were diligently explored by the flying squadrons, who marked his road and preceded his standard. Firm in his plan of fighting in the heart of the Ottoman kingdom, he avoided their camp; dexterously inclined to the left; occupied Caesaria; traversed the salt desert and the river Halys; and invested Angora: while the sultan, immovable and ignorant in his post, compared the Tartar

[36] The marches and occupations of Timour between the Syrian and Ottoman wars are represented by Shereddin (l. v. c. 29—43.) and Arabshah (tom. ii. c. 15—18.).

[37] This number of 800,000 was extracted by Arabshah, or rather by Elm Schonah, ex ratiosario Timori, on the faith of a Carizman officer (tom. i. c. 68. p. 617.); and it is remarkable enough, that a Greek historian (Phranza, l. i. c. 29.) adds no more than 20,000 men. Poggins reckons 1,000,000; another Latin contemporary (Chroa. Tarvisianum, apud Muratori, tom. xix. p. 800.) 1,100,000; and the enormous sum of 1,600,000 is attested by a German soldier, who was present at the battle of Angora (Leunclav. ad Chalcondyl. l. iii. p. 82.). Timour, in his Institutions, has not deigned to calculate his troops, his subjects, or his revenues.

[38] A wide latitude of non-effectives was allowed by the Great Mogul for his own pride and the benefit of his officers. Bernier's patron was Penge-Hazari, commander of 5000 horse; of which he maintained no more than 500 (Voyages, tom. i. p. 288, 289.).

[39] Timour himself fixes at 400,000 men the Ottoman army (Institutions, p. 153.), which is reduced to 150,000 by Phranza (l. i. c. 29.), and swelled by the German soldier to 1,400,000. It is evident that the Moguls were the more numerous.

Battle of
Angora,
A. D. 1602,
July 28.

swiftness to the crawling of a snail (40); he returned on the wings of indignation to the relief of Angora: and as both generals were alike impatient for action, the plains round that city were the scene of a memorable battle, which has immortalised the glory of Timour and the shame of Bajazet. For this signal victory the Mogul emperor was indebted to himself, to the genius of the moment, and the discipline of thirty years. He had improved the tactics, without violating the manners, of his nation (41), whose force still consisted in the missile weapons, and rapid evolutions, of a numerous cavalry. From a single troop to a great army, the mode of attack was the same: a foremost line first advanced to the charge, and was supported in a just order by the squadrons of the great vanguard. The general's eye watched over the field, and at his command the front and rear of the right and left wings successively moved forwards in their several divisions, and in a direct or oblique line: the enemy was pressed by eighteen or twenty attacks; and each attack afforded a chance of victory. If they all proved fruitless or unsuccessful, the occasion was worthy of the emperor himself, who gave the signal of advancing to the standard and main body, which he led in person (42). But in the battle of Angora, the main body itself was supported, on the flanks and in the rear, by the bravest squadrons of the reserve, commanded by the sons and grandsons of Timour. The conqueror of Hindostan ostentatiously showed a fine of elephants, the trophies, rather than the instruments, of victory: the use of the Greek fire was familiar to the Moguls and Ottomans; but had they borrowed from Europe the recent invention of gunpowder and cannon, the artificial thunder, in the hands of either nation, must have turned the fortune of the day (43). In that day Bajazet displayed the qualities of a soldier and a chief: but his genius sunk under a stronger ascendant; and, from various motives, the greatest part of his troops failed him in the decisive moment. His rigour and avarice* had provoked a mutiny among the Turks; and even his son Soliman too hastily withdrew from the field. The forces of Anatólia, loyal in their revolt, were drawn away to the

[40] It may not be useless to mark the distances between Angora and the neighbouring cities, by the journeys of the caravans, each of twenty or twenty-five miles; to Smyrna xx to Kiotahia, x, to Boursa, x to Cæsarea viii, to Sioope x, to Nicomedia ix, to Constantinople xii or xiii [see Tournefort, *Voyage en Levant*, tom. ii. lettre xxi.].

[41] See the Systems of Tactics in the Institutions, which the English editors have illustrated with elaborate plans [p. 373—407.].

[42] The sultan himself (says Timour) must then put the foot of courage into the stirrup of patience. A Tartar metaphor, which is lost to the English, but preserved in the French, version of the Institutes [p. 156. 157.].

[43] The Greek fire, on Timour's side, is attested by Sherefeddin [l. v. c. 47.]; but Voltaire's strange suspicion, that some cannon, inscribed with strange characters, must have been sent by that monarch to Delhi, is refuted by the universal silence of contemporaries.

* See V. Hammer, vol. i. p. 310. for the singular hints which were conveyed to him of the wisdom of unlocking his hoarded treasures. —M.

Defeat and
captivity of
Bajazet.

banners of their lawful princes. His Tartar allies had been tempted by the letters and emissaries of Timour⁽⁴⁴⁾; who reproached their ignoble servitude under the slaves of their fathers; and offered to their hopes the dominion of their new, or the liberty of their ancient, country. In the right wing of Bajazet the cuirassiers of Europe charged, with faithful hearts and irresistible arms: but these men of iron were soon broken by an artful flight and headlong pursuit; and the Janizaries, alone, without cavalry or missile weapons, were encompassed by the circle of the Mogul hunters. Their valour was at length oppressed by heat, thirst, and the weight of numbers; and the unfortunate sultan, afflicted with the gout in his hands and feet, was transported from the field on the fleetest of his horses. He was pursued and taken by the titular khan of Zagatai; and, after his capture, and the defeat of the Ottoman powers, the kingdom of Anatolia submitted to the conqueror, who planted his standard at Kiotahia, and dispersed on all sides the ministers of rapine and destruction. Mirza Mehemmed Sultan, the eldest and best beloved of his grandsons, was despatched to Boursa, with thirty thousand horse; and such was his youthful ardour, that he arrived with only four thousand at the gates of the capital, after performing in five days a march of two hundred and thirty miles. Yet fear is still more rapid in its course; and Soliman, the son of Bajazet, had already passed over to Europe with the royal treasure. The spoil, however, of the palace and city was immense: the inhabitants had escaped; but the buildings, for the most part of wood, were reduced to ashes. From Boursa, the grandson of Timour advanced to Nice, even yet a fair and flourishing city; and the Mogul squadrons were only stopped by the waves of the Propontis. The same success attended the other mirzas and emirs in their excursions; and Smyrna, defended by the zeal and courage of the Rhodian knights, alone deserved the presence of the emperor himself. After an obstinate defence, the place was taken by storm: all that breathed was put to the sword; and the heads of the Christian heroes were launched from the engines, on board of two carcasses, or great ships of Europe, that rode at anchor in the harbour. The Moslems of Asia rejoiced in their deliverance from a dangerous and domestic foe; and a parallel was drawn between the two rivals, by observing that Timour, in fourteen days, had reduced a fortress which had sustained seven years the siege, or at least the blockade, of Bajazet⁽⁴⁵⁾.

(44) Timour has dissembled this secret and important negotiation with the Tartars, which is indisputably proved by the joint evidence of the Arabian (tom. i. c. 47. p. 304.), Turkish (Annal. Leouclav. p. 321.), and Persian historians (Khondemir, apud D'Herbelot, p. 382.).

(45) For the war of Anatolia or Roon, I add some hints in the Institutions, to the copious narratives of Sherefeddin (l. v. c. 44—65.) and Arabshah (tom. ii. c. 28—35.). On this part only of Timour's history it is lawful to quote the Turks (Contemir, p. 53—55. Annal. Leouclav. p. 320—322.) and the Greeks (Phranza, l. i. c. 29. Ducas, c. 15—17. Chabcondyles; l. iii.).

The *iron cage* in which Bajazet was imprisoned by Tamerlane, so long and so often repeated as a moral lesson, is now rejected as a fable by the modern writers, who smile at the vulgar credulity (46). They appeal with confidence to the Persian history of Sherefeddin Ali, which has been given to our curiosity in a French version, and from which I shall collect and abridge a more specious narrative of this memorable transaction. No sooner was Timour informed that the captive Ottoman was at the door of his tent, than he graciously stepped forwards to receive him, seated him by his side, and mingled with just reproaches a soothing pity for his rank and misfortune. "Alas!" said the emperor, "the decree of fate is now accomplished by your own fault; it is the web which you have woven, the thorns of the tree which yourself have planted. I wished to spare, and even to assist, the champion of the Moslems: you braved our threats; you despised our friendship; you forced us to enter your kingdom with our invincible armies. Behold the event. Had you vanquished, I am not ignorant of the fate which you reserved for myself and my troops. But I disdain to retaliate: your life and honour are secure; and I shall express my gratitude to God by my clemency to man." The royal captive showed some signs of repentance, accepted the humiliation of a robe of honour, and embraced with tears his son Mousa, who, at his request, was sought and found among the captives of the field. The Ottoman princes were lodged in a splendid pavilion; and the respect of the guards could be surpassed only by their vigilance. On the arrival of the harem from Bursa, Timour restored the queen Despina and her daughter to their father and husband; but he piously required, that the Servian princess, who had hitherto been indulged in the profession of Christianity, should embrace without delay the religion of the prophet. In the feast of victory, to which Bajazet was invited, the Mogul emperor placed a crown on his head and a sceptre in his hand, with a solemn assurance of restoring him with an increase of glory to the throne of his ancestors. But the effect of this promise was disappointed by the sultan's untimely death: amidst the care of the most skilful physicians, he expired of an apoplexy at Akshehr, the Antioch of Pisidia, about nine months after his defeat. The victor dropped a tear over his grave: his body, with royal pomp, was conveyed to the mausoleum which he had erected at Bursa; and his son Mousa, after receiving a rich present of gold and jewels, of horses and arms, was invested by a patent in red ink with the kingdom of Anatolia.

Such is the portrait of a generous conqueror, which has been extracted from his own memorials, and dedicated to his son and

The history
of his iron
cage

disproved by
the Persian
historian of
Timour;

[46] The scepticism of Voltaire (*Essai sur l'Histoire Générale*, c. 88.) is ready on this, as on every occasion, to reject a popular tale, and to diminish the magnitude of vice and virtue; and on most occasions his incredulity is reasonable.

grandson, nineteen years after his decease (47); and, at a time when the truth was remembered by thousands, a manifest falsehood would have implied a satire on his real conduct. Weighty indeed is this evidence, adopted by all the Persian histories (48); yet flattery, more especially in the East, is base and audacious; and the harsh and ignominious treatment of Bajazet is attested by a chain of witnesses, some of whom shall be produced in the order of their time and country. 1. The reader has not forgot the garrison of French, whom the marshal Boucicault left behind him for the defence of Constantinople. They were on the spot to receive the earliest and most faithful intelligence of the overthrow of their great adversary; and it is more than probable, that some of them accompanied the Greek embassy to the camp of Tamerlane. From their account, the *hardships* of the prison and death of Bajazet are affirmed by the marshal's servant and historian, within the distance of seven years (49). 2. The name of Poggius the Italian (50) is deservedly famous among the revivers of learning in the fifteenth century. His elegant dialogue on the vicissitudes of fortune (51) was composed in his fiftieth year, twenty-eight years after the Turkish victory of Tamerlane (52); whom he celebrates as not inferior to the illustrious Barbarians of antiquity. Of his exploits and discipline Poggius was informed by several ocular witnesses; nor does he forget an example so apposite to his theme as the Ottoman monarch, whom the Seythian confined like a wild beast in an iron cage, and exhibited a spectacle to Asia. I might add the authority of two Italian chronicles, perhaps of an earlier date, which would prove at least that the same story, whether false or true, was imported into Europe with the first tidings of the revolution (53). 3. At the time when Poggius flourished at Rome Ahmed Ebn Arabshah composed at

attested, 1. by
the French;

2. by the
Italians;

3. by the
Arabs;

[47] See the History of Sherefeddin (l. v. c. 49. 52. 55. 59. 60.). This work was finished at Shiraz, in the year 1424, and dedicated to sultan Ibrahim, the son of Sharokh, the son of Timour, who reigned in Farsistan in his father's lifetime.

[48] After the perusal of Khondemir, Ebn Schomakh, &c. the learned D'Herbelot (Bibliot. Orientale, p. 882.) may affirm, that this fable is not mentioned in the most authentic histories; but his denial of the visible testimony of Arabshah leaves some room to suspect his accuracy.

[49] *Et fut lui-même (Bajazet) pris et mené en prison, en laquelle mourut de dure mort! Mémoires de Boucicault*, p. i. c. 37. These memoirs were composed while the marshal was still governor of Genoa, from whence he was expelled in the year 1409, by a popular insurrection (Muratori, Annali d'Italia, tom. xii. p. 473, 474.).

[50] The reader will find a satisfactory account of the life and writings of Poggius in the Poggiana, an entertaining work of M. Lefant, and in the Bibliotheca Latina mediæ et infimæ ætatis of Fabricius (tom. v. p. 305–308.). Poggius was born in the year 1380, and died in 1459.

[51] The Dialogue de Varietate Fortunæ (of which a complete and elegant edition has been published at Paris in 1723, in 4to.), was composed a short time before the death of pope Martin V. (p. 5.), and consequently about the end of the year 1430.

[52] See a splendid and elegant ecocision of Tamerlane, p. 36–39. Ipse enim novi (says Poggius) qui fere in ejus castris. . . . Regem vivum cepit, caveoque in modum fore inclum per omnem Asiam circumtulit egregium admirandumque spectaculum fortune.

[53] The Chronicon Tarvisianum (in Muratori, Script. Rerum Italicarum, tom. xix. p. 800.), and the Annales Estenses (tom. xviii. p. 974.). The two authors, Andrea de Radusius de Quero, and James de Dehayto, were both contemporaries, and both chancellors, the one of Trevisi, the other of Ferrara. The evidence of the former is the most positive.

Damascus the florid and malevolent history of Timour, for which he had collected materials in his journey over Turkey and Tartary (54). Without any possible correspondence between the Latin and the Arabian writer, they agree in the fact of the iron cage; and their agreement is a striking proof of their common veracity. Ahmed Arabshah likewise relates another outrage, which Bajazet endured, of a more domestic and tender nature. His indiscreet mention of women and divorcees was deeply resented by the jealous Tartar: in the feast of victory, the wine was served by female cupbearers, and the sultan beheld his own concubines and wives confounded among the slaves, and exposed without a veil to the eyes of intemperance. To escape a similar indignity, it is said that his successors, except in a single instance, have abstained from legitimate nuptials; and the Ottoman practice and belief, at least in the sixteenth century, is attested by the observing Busbequius (55), ambassador from the court of Vienna to the great Soliman. 4. Such is the separation of language, that the testimony of a Greek is not less independent than that of a Latin or an Arab. I suppress the names of Chalcondyles and Ducas, who flourished in a later period, and who speak in a less positive tone; but more attention is due to George Phranza (56), protovestiare of the last emperors, and who was born a year before the battle of Angora. Twenty-two years after that event, he was sent ambassador to Amurath the Second; and the historian might converse with some veteran Janizaries, who had been made prisoners with the sultan, and had themselves seen him in his iron cage. 5. The last evidence, in every sense, is that of the Turkish annals, which have been consulted or transcribed by Leunclavius, Pocock, and Cantemir (57). They unanimously deplore the captivity of the iron cage; and some credit may be allowed to national historians, who cannot stigmatise the Tartar without uncovering the shame of their king and country.

4. by the
Greeks;

5. by the
Turks.

Probable
conclusion.

From these opposite premises, a fair and moderate conclusion may be deduced. I am satisfied that Sherefeddin Ali has faithfully described the first ostentatious interview, in which the conqueror, whose spirits were harmonised by success, affected the character of generosity. But his mind was insensibly alienated by the unsea-

[54] See Arabshah, tom. ii. c. 28. 31. He travelled in regiones Ramens, A. H. 830 [A. D. 1435, July 27.], tom. ii. c. 2. p. 13.

[55] Busbequius in Legatione Turcica, epist. l. p. 52. Yet his respectable authority is somewhat shaken by the subsequent marriages of Amurath II. with a Servian, and of Mahomet II. with an Asiatic princess [Cantemir, p. 83. 93.].

[56] See the testimony of George Phranza (l. l. c. 29.), and his life in Hancikot (de Script. Byzant. p. l. c. 40.). Chalcondyles and Ducas speak in general terms of Bajazet's chains.

[57] Annales Leunclav. p. 321. Pocock, Prolegomen. ad Abulpharag. ad Dynast. Cantemir. p. 55. *

* Von Hammer, p. 318. cites several authorities unknown to Gibbon.—H.

sonable arrogance of Bajazet; the complaints of his enemies, the Anatolian princes, were just and vehement; and Timour betrayed a design of leading his royal captive in triumph to Samarcand. An attempt to facilitate his escape, by digging a mine under the tent, provoked the Mogul emperor to impose a harsher restraint; and in his perpetual marches, an iron cage on a waggon might be invented, not as a wanton insult, but as a rigorous precaution. Timour had read in some fabulous history a similar treatment of one of his predecessors, a king of Persia; and Bajazet was condemned to represent the person, and expiate the guilt, of the Roman Caesar (58). But the strength of his mind and body fainting under the trial, and his premature death might, without injustice, be ascribed to the severity of Timour. He warred not with the dead: a tear and a sepulchre were all that he could bestow on a captive who was delivered from his power; and if Mousa, the son of Bajazet, was permitted to reign over the ruins of Bursa, the greatest part of the province of Anatolia had been restored by the conqueror to their lawful sovereigns.

Death of
Bajazet,
A. D. 1403,
March 9.

Term of the
conquests of
Timour,
A. D. 1403.

From the Irtish and Volga to the Persian Gulf, and from the Ganges to Damascus and the Archipelago, Asia was in the hand of Timour: his armies were invincible, his ambition was boundless, and his zeal might aspire to conquer and convert the Christian kingdoms of the West, which already trembled at his name. He touched the utmost verge of the land; but an insuperable, though narrow, sea rolled between the two continents of Europe and Asia (59); and the lord of so many *tomans*, or myriads, of horse, was not master of a single galley. The two passages of the Bosphorus and Hellespont, of Constantinople and Gallipoli, were possessed, the one by the Christians, the other by the Turks. On this great occasion, they forgot the difference of religion, to act with union and firmness in the common cause: the double straits

(58) A Saper, king of Persia, had been made prisoner, and inclosed in the figure of a cow's hide by Maximian or Galerius Cæsar. Such is the fable related by Eutychius (Annal. tom. i. p. 421. vers. Pocock). The recollection of the true history (Decline and Fall, &c. vol. i. p. 331—337.) will teach us to appreciate the knowledge of the Orientals of the ages which precede the Hegira.

(59) Arabshah (tom. li. c. 25.) describes, like a curious traveller, the straits of Gallipoli and Constantinople. To acquire a just idea of these events, I have compared the narratives and prejudices of the Moguls, Turks, Greeks, and Armenians. The Spanish ambassador mentions this hostile union of the Christians and Ottomans (Vie de Timour, p. 96.).

* Voe Hammer's explanation of this contested point is both simple and satisfactory. It originated in a mistake in the meaning of the Turkish word *kafir*, which means a covered litter or palanquin drawn by two horses, and is generally used to convey the harem of an Eastern monarch. In such a litter, with the lattice-work made of iron, Bajazet either chose or was constrained to travel. This was either mistaken for, or transformed by, ignorant relations into a

cage. The European Schiltberger, the two oldest of the Turkish historians, and the most valuable of the later compilers, Seadeddin, describe this litter. Seadeddin discusses the question with some degree of historical criticism, and ascribes the choice of such a vehicle to the indignant state of Bajazet's mind, which would not brook the sight of his Tartar conquerors. Voe Hammer, p. 320.—M.

were guarded with ships and fortifications; and they separately withheld the transports which Timour demanded of either nation, under the pretence of attacking their enemy. At the same time, they soothed his pride with tributary gifts and suppliant embassies, and prudently tempted him to retreat with the honours of victory. Soliman, the son of Bajazet, implored his clemency for his father and himself; accepted, by a red patent, the investiture of the kingdom of Romania, which he already held by the sword; and reiterated his ardent wish, of casting himself in person at the feet of the king of the world. The Greek emperor (60) (either John or Manuel) submitted to pay the same tribute which he had stipulated with the Turkish sultan, and ratified the treaty by an oath of allegiance, from which he could absolve his conscience so soon as the Mogul arms had retired from Anatolia. But the fears and fancy of nations ascribed to the ambitious Tamerlane a new design of vast and romantic compass; a design of subduing Egypt and Africa, marching from the Nile to the Atlantic Ocean, entering Europe by the Straights of Gibraltar, and, after imposing his yoke on the kingdoms of Christendom, of returning home by the deserts of Russia and Tartary. This remote, and perhaps imaginary, danger was averted by the submission of the sultan of Egypt: the honours of the prayer and the coin attested at Cairo the supremacy of Timour; and a rare gift of a *giraffe*, or camelopard, and nine ostriches, represented at Samarcand the tribute of the African world. Our imagination is not less astonished by the portrait of a Mogul, who, in his camp before Smyrna, meditates, and almost accomplishes, the invasion of the Chinese empire (61). Timour was urged to this enterprise by national honour and religious zeal. The torrents which he had shed of Musulman blood could be expiated only by an equal destruction of the infidels; and as he now stood at the gates of paradise, he might best secure his glorious entrance by demolishing the idols of China, founding mosques in every city, and establishing the profession of faith in one God, and his prophet Mahomet. The recent expulsion of the house of Zingis was an insult on the Mogul name; and the disorders of the empire afforded the fairest opportunity for revenge. The illustrious Hongvou, founder of the dynasty of *Ming*, died four years before the battle of Angora; and his grandson, a weak and unfortunate youth, was burnt in his palace, after a million of Chinese had perished in the civil war (62). Before he

[60] Since the name of Cæsar had been transferred to the sultans of Roum, the Greek princes of Constantinople (Shereffeddin, l. v. c. 54.) were confounded with the Christian lords of Gallipoli, Thessalonica, &c. under the title of *Tekkur*, which is derived by corruption from the genitive *τεῦ κυρίου* (Cantimir, p. 51.).

[61] See Shereffeddin, l. v. c. 4., who marks, in a just Hierarchy, the road to China, which Arabshah (tom. ii. c. 33.) paints in vague and rhetorical colours.

[62] Synopsis Hist. Sincæ, p. 74–76. (in the ivth part of the Relations de Thiermesot), Duhalde, Hist. de la Chine (tom. i. p. 507, 508. folio edition); and for the Chronology of the Chinese emperors, De Guignes, Hist. des Hens, tom. i. p. 71, 72.

evacuated Anatolia, Timour despatched beyond the Sihoon a numerous army, or rather colony, of his old and new subjects, to open the road, to subdue the Pagan Calmucks and Mungals, and to found cities and magazines in the desert; and, by the diligence of his lieutenant, he soon received a perfect map and description of the unknown regions, from the source of the Irish to the wall of China. During these preparations, the emperor achieved the final conquest of Georgia; passed the winter on the banks of the Araxes; appeased the troubles of Persia; and slowly returned to his capital, after a campaign of four years and nine months.

His triumph
at
Samarcand,
A. D. 1404,
July—
A. D. 1405,
January 8.

On the throne of Samarcand (63), he displayed, in a short repose, his magnificence and power; listened to the complaints of the people; distributed a just measure of rewards and punishments; employed his riches in the architecture of palaces and temples; and gave audience to the ambassadors of Egypt, Arabia, India, Tartary, Russia, and Spain, the last of whom presented a suit of tapestry which eclipsed the pencil of the Oriental artists. The marriage of six of the emperor's grandsons was esteemed an act of religion as well as of paternal tenderness; and the pomp of the ancient caliphs was revived in their nuptials. They were celebrated in the gardens of Canighul, decorated with innumerable tents and pavilions, which displayed the luxury of a great city and the spoils of a victorious camp. Whole forests were cut down to supply fuel for the kitchens: the plain was spread with pyramids of meat, and vases of every liquor, to which thousands of guests were courteously invited: the orders of the state, and the nations of the earth, were marshalled at the royal banquet; nor were the ambassadors of Europe (says the haughty Persian) excluded from the feast; since even the *casses*, the smallest of fish, find their place in the ocean (64). The public joy was testified by illuminations and masquerades; the trades of Samarcand passed in review; and every trade was emulous to execute some quaint device, some marvellous pageant, with the materials of their peculiar art. After the marriage-contracts had been ratified by the cadhis, the bridegrooms and their brides retired to the nuptial chambers; nine times, according to the Asiatic fashion, they were dressed and undressed; and at each change of apparel, pearls and rubies were showered on their heads, and contemptuously abandoned to their attendants. A general indulgence was proclaimed: every law was relaxed, every pleasure was al-

[63] For the return, triumph, and death of Timour, see Sherefeddin (l. vi. c. 1—30.) and Arabshah (tom. ii. c. 35—47.).

[64] Sherefeddin (l. vi. c. 74.) mentions the ambassadors of one of the most potent sovereigns of Europe. We know that it was Henry III. king of Castile, and the curious relation of his two embassies is still extant (Mariana, Hist. Hispan. l. xix. c. 11. tom. ii. p. 329, 330. Avertissement à l'Hist. de Timur Bec, p. 28—33.). There appears likewise to have been some correspondence between the Mogul emperor and the court of Charles VII. king of France (Histoire de France, par Velly et Villaret, tom. xii. p. 336.).

lowed; the people was free, the sovereign was idle; and the historian of Timour may remark, that, after devoting fifty years to the attainment of empire, the only happy period of his life were the two months in which he ceased to exercise his power. But he was soon awakened to the cares of government and war. The standard was unfurled for the invasion of China: the emirs made their report of two hundred thousand, the select and veteran soldiers of Iran and Touran: their baggage and provisions were transported by five hundred great waggons, and an immense train of horses and camels; and the troops might prepare for a long absence, since more than six months were employed in the tranquil journey of a caravan from Samarcand to Pehin. Neither age, nor the severity of the winter, could retard the impatience of Timour; he mounted on horseback, passed the Sihoon on the ice, marched seventy-six parasangs, three hundred miles, from his capital, and pitched his last camp in the neighbourhood of Otrar, where he was expected by the angel of death. Fatigue, and the indiscreet use of iced water, accelerated the progress of his fever; and the conqueror of Asia expired in the seventieth year of his age, thirty-five years after he had ascended the throne of Zagatai. His designs were lost; his armies were disbanded; China was saved; and fourteen years after his decease, the most powerful of his children sent an embassy of friendship and commerce to the court of Pekin (65).

His death on
the road to
China,
A. D. 1405,
April 1.

The fame of Timour has pervaded the East and West; his posterity is still invested with the Imperial title; and the admiration of his subjects, who revered him almost as a deity, may be justified in some degree by the praise or confession of his bitterest enemies (66). Although he was lame of an hand and foot, his form and stature were not unworthy of his rank; and his vigorous health, so essential to himself and to the world, was corroborated by temperance and exercise. In his familiar discourse he was grave and modest, and if he was ignorant of the Arabic language, he spoke with fluency and elegance the Persian and Turkish idioms. It was his delight to converse with the learned on topics of history and science; and the amusement of his leisure hours was the game of chess, which he improved or corrupted with new refinements (67). In his religion, he was a zealous, though not perhaps an orthodox, Musulman (68); but his sound understanding may tempt us to be-

Character
and merits of
Timour.

[65] See the translation of the Persian account of their embassy, a curious and original piece [in the 4th part of the Relations de Thérénat]. They presented the emperor of China with an old horse which Timour had formerly rode. It was in the year 1419 that they departed from the court of Herat, to which place they returned in 1422 from Pekin.

[66] From Arabshah, tom. ii. c. 96. The bright or softer colours are borrowed from Sherfeddin, D'Herbelot, and the Institutions.

[67] His new system was multiplied from 32 pieces and 64 squares to 56 pieces and 110 or 130 squares: but, except in his court, the old game has been thought sufficiently elaborate. The Mogul emperor was rather pleased than hurt with the victory of a subject: a chess-player will feel the value of this *exonism*!

[68] See Sherfeddin, l. v. c. 15. 25. Arabshah (tom. ii. c. 96. p. 801. 803.) reproves the impiety

lieve, that a superstitious reverence for omens and prophecies, for saints and astrologers, was only affected as an instrument of policy. In the government of a vast empire, he stood alone and absolute, without a rebel to oppose his power, a favourite to seduce his affections, or a minister to mislead his judgment. It was his firmest maxim, that whatever might be the consequence, the word of the prince should never be disputed or recalled; but his foes have maliciously observed, that the commands of anger and destruction were more strictly executed than those of beneficence and favour. His sons and grandsons, of whom Timour left six-and-thirty at his decease, were his first and most submissive subjects; and whenever they deviated from their duty, they were corrected, according to the laws of Zingis, with the bastonade, and afterwards restored to honour and command. Perhaps his heart was not devoid of the social virtues; perhaps he was not incapable of loving his friends and pardoning his enemies; but the rules of morality are founded on the public interest; and it may be sufficient to applaud the wisdom of a monarch, for the liberality by which he is not impoverished, and for the justice by which he is strengthened and enriched. To maintain the harmony of authority and obedience, to chastise the proud, to protect the weak, to reward the deserving, to banish vice and idleness from his dominions, to secure the traveller and merchant, to restrain the depredations of the soldier, to cherish the labours of the husbandman, to encourage industry and learning, and, by an equal and moderate assessment, to increase the revenue, without increasing the taxes, are indeed the duties of a prince; but, in the discharge of these duties, he finds an ample and immediate recompense. Timour might boast, that, at his accession to the throne, Asia was the prey of anarchy and rapine; whilst under his prosperous monarchy a child, fearless and unhurt, might carry a purse of gold from the East to the West. Such was his confidence of merit, that from this reformation he derived an excuse for his victories, and a title to universal dominion. The four following observations will serve to appreciate his claim to the public gratitude; and perhaps we shall conclude, that the Mogul emperor was rather the scourge than the benefactor of mankind. 1. If some partial disorders, some local oppressions, were healed by the sword of Timour, the remedy was far more pernicious than the disease. By their rapine, cruelty, and discord, the petty tyrants of Persia might afflict their subjects; but whole nations were crushed under the footsteps of the reformer. The ground which had been occupied by flourishing cities was often marked by his abominable trophies, by columns, or pyramids, of human heads. Astracan, Ca-

of Timour and the Moguls, who almost preferred to the Koran the Yacaz, or Law of Zingis (see Deas's dedication); nor will he believe that Sherokh had abolished the use and authority of that Pagan code.

rizme, Delhi, Ispahan, Bagdad, Aleppo, Damascus, Bursa, Smyrna, and a thousand others, were sacked, or burnt, or utterly destroyed, in his presence, and by his troops; and perhaps his conscience would have been startled, if a priest or philosopher had dared to number the millions of victims whom he had sacrificed to the establishment of peace and order (69). 2. His most destructive wars were rather inroads than conquests. He invaded Turkestan, Kipzak, Russia, Hindostan, Syria, Anatolia, Armenia, and Georgia, without a hope or a desire of preserving those distant provinces. From thence he departed laden with spoil; but he left behind him neither troops to awe the contumacious, nor magistrates to protect the obedient, natives. When he had broken the fabric of their ancient government, he abandoned them to the evils which his invasion had aggravated or caused; nor were these evils compensated by any present or possible benefits. 3. The kingdoms of Transoxiana and Persia were the proper field which he laboured to cultivate and adorn, as the perpetual inheritance of his family. But his peaceful labours were often interrupted, and sometimes blasted, by the absence of the conqueror. While he triumphed on the Volga or the Ganges, his servants, and even his sons, forgot their master and their duty. The public and private injuries were poorly redressed by the tardy rigour of inquiry and punishment; and we must be content to praise the *Institutions* of Timour, as the specious idea of a perfect monarchy. 4. Whatsoever might be the blessings of his administration, they evaporated with his life. To reign, rather than to govern, was the ambition of his children and grandchildren (70); the enemies of each other and of the people. A fragment of the empire was upheld with some glory by Sharokh, his youngest son; but after his decease, the scene was again involved in darkness and blood; and before the end of a century, Transoxiana and Persia were trampled by the Uzbeks from the north, and the Turkmans of the black and white sheep. The race of Timour would have been extinct, if an hero, his descendant in the fifth degree, had not fled before the Uzbek arms to the conquest of Hindostan. His successors (the great Moguls) (71) extended their sway from the mountains of Cashmir to Cape Comorin, and from Candahar to the gulf of Bengal. Since the reign of Aurungzebe, their empire has been dissolved; their treasures of Delhi have been rifled by a Persian

[69] Besides the bloody passages of this narrative, I must refer to an anticipation in the fourth volume of the *Decline and Fall*, which in a single note (p. 462. note 25.) accumulates near 200,000 heads of the monuments of his cruelty. Except in Rowe's play on the fifth of November, I did not expect to hear of Timour's amiable moderation (White's preface, p. 7.). Yet I can excuse a generous enthusiasm in the reader, and still more in the editor, of the *Institutions*.

[70] Consult the last chapters of Sherfeddin and Arushah, and M. de Guignes (*Hist. des Huns*, tom. iv. l. xx.). Fraser's *History of Nadir Shah* (p. 1. 62.). The story of Timour's descendants is imperfectly told; and the second and third parts of Sherfeddin are unknown.

[71] Shah Allum, the present Mogul, is in the fourteenth degree from Timour, by Miran Shah, his third son. See the second volume of Dow's *History of Hindostan*.

robber; and the richest of their kingdoms is now possessed by a company of Christian merchants, of a remote island in the Northern ocean.

Civil wars of
the sons of
Bajazet,
A. D.
1403—1421.

Far different was the fate of the Ottoman monarchy. The massy trunk was bent to the ground, but no sooner did the hurricane pass away, than it again rose with fresh vigour and more lively vegetation. When Timour, in every sense, had evacuated Anatolia, he left the cities without a palace, a treasure, or a king. The open country was overspread with hordes of shepherds and robbers of Tartar or Turkman origin; the recent conquests of Bajazet were restored to the emirs, one of whom, in base revenge, demolished his sepulchre; and his five sons were eager, by civil discord, to consume the remnant of their patrimony. I shall enumerate their

1. *Mustapha*;

names in the order of their age and actions (72). 1. It is doubtful, whether I relate the story of the true *Mustapha*, or of an impostor who personated that lost prince. He fought by his father's side in the battle of Angora: but when the captive sultan was permitted to inquire for his children, Mousa alone could be found; and the Turkish historians, the slaves of the triumphant faction, are persuaded that his brother was confounded among the slain. If *Mustapha* escaped from that disastrous field, he was concealed twelve years from his friends and enemies; till he emerged in Thessaly, and was hailed by a numerous party, as the son and successor of Bajazet: His first defeat would have been his last, had not the true, or false, *Mustapha* been saved by the Greeks, and restored, after the decease of his brother *Mahomet*, to liberty and empire. A degenerate mind seemed to argue his spurious birth; and if, on the throne of Adrianople, he was adored as the Ottoman sultan, his flight, his fetters, and an ignominious gibbet, delivered the impostor to popular contempt. A similar character and claim was asserted by several rival pretenders: thirty persons are said to have suffered under the name of *Mustapha*; and these frequent executions may perhaps insinuate, that the Turkish court was not perfectly secure of the death of the lawful prince. 2. After his father's captivity, *Isa* (73) reigned for some time in the neighbourhood of Angora, Sinope, and the Black Sea; and his ambassadors were dismissed from the presence of Timour with fair promises and honourable gifts. But their master was soon deprived of his province and life, by a jealous brother, the sovereign of Amasia; and the final event suggested a pious allusion, that the law of Moses and Jesus, of *Isa* and *Mousa*, had been abrogated by the greater *Mahomet*. 3. *Soliman* is not numbered in the list of the Turkish emperors: yet he checked the victorious

2. *Soliman*,
A. D.
1403—1410.

[72] The civil wars, from the death of Bajazet to that of *Mustapha*, are related, according to the Turks, by Demetrius Canemicir (p. 56—82.). Of the Greeks, Chalcondyles (l. iv. and v.), Phraura (l. i. c. 30—32.), and Ducas (c. 18—27.), the last is the most copious and best informed.

[73] *Arabekah*, tom. ii. c. 26. whose testimony on this occasion is weighty and valuable. The existence of *Isa* (unknown to the Turks) is likewise confirmed by *Shercfeddin* (l. v. c. 57.).

progress of the Moguls; and after their departure, united for a while the thrones of Adrianople and Boursa. In war he was brave, active, and fortunate; his courage was softened by clemency; but it was likewise inflamed by presumption, and corrupted by intemperance and idleness. He relaxed the nerves of discipline, in a government where either the subject or the sovereign must continually tremble: his vices alienated the chiefs of the army and the law; and his daily drunkenness, so contemptible in a prince and a man, was doubly odious in a disciple of the prophet. In the slumber of intoxication he was surprised by his brother Mousa; and as he fled from Adrianople towards the Byzantine capital, Soliman was overtaken and slain in a bath,* after a reign of seven years and ten months. 4. The investiture of Mousa degraded him as the slave of the Moguls: his tributary kingdom of Anatolia was confined within a narrow limit, nor could his broken militia and empty treasury contend with the hardy and veteran bands of the sovereign of Romania. Mousa fled in disguise from the palace of Boursa; traversed the Propontis in an open boat; wandered over the Walachian and Servian hills; and after some vain attempts, ascended the throne of Adrianople, so recently stained with the blood of Soliman.† In a reign of three years and an half, his troops were victorious against the Christians of Hungary and the Morca; but Mousa was ruined by his timorous disposition and unseasonable clemency. After resigning the sovereignty of Anatolia, he fell a victim to the perfidy of his ministers, and the superior ascendant of his brother Mahomet. 5. The final victory of Mahomet was the just recompense of his prudence and moderation. Before his father's captivity, the royal youth had been entrusted with the government of Amasia, thirty days' journey from Constantinople, and the Turkish frontier against the Christians of Trebizond and Georgia. The castle, in Asiatic warfare, was esteemed impregnable; and the city of Amasia (74), which is equally divided by the river Iris, rises on either side in the form of an amphitheatre, and represents on a smaller scale the image of Bagdad. In his rapid career, Timour appears to have overlooked this obscure and contumacious angle of Anatolia; and Mahomet, without provoking the conqueror, maintained his silent independence; and chased from the province the last stragglers of the Tartar host.‡ He relieved himself from the dangerous neighbourhood of Isa; but in the contests of their more powerful brethren his firm neutrality was re-

4. Mousa,
A. D. 1410.

5. Mahomet I.
A. D.
1413—1421.

[74] Arslanah, loc. citat. Abulfeda, Geograph. tab. xvii. p. 302. Nosbequies, epist. i. p. 96, 97. in Itinere C. P. et Amasiano.*

* He escaped from the bath, and fled towards Constantinople. Five brothers from a village, Dupquidchi, whose inhabitants had suffered severely from the exactions of his officers, recognised and followed him. Soliman shot two of

them, the other discharged their arrows in their turn, the sultan fell, and his head was cut off. V. Hammer, vol. i. p. 349.—M.

† See his nine battles. Von Hammer, p. 339.—M.

spected; till, after the triumph of Mousa, he stood forth the heir and avenger of the unfortunate Soliman. Mahomet obtained Anatolia by treaty, and Romania by arms; and the soldier who presented him with the head of Mousa was rewarded as the benefactor of his king and country. The eight years of his sole and peaceful reign were usefully employed in banishing the vices of civil discord, and restoring on a firmer basis the fabric of the Ottoman monarchy. His last care was the choice of two vizirs, Bajazet and Ibrahim (75), who might guide the youth of his son Amurath; and such was their union and prudence, that they concealed above forty days the emperor's death, till the arrival of his successor in the palace of Boursa. A new war was kindled in Europe by the prince, or impostor, Mustapha; the first vizir lost his army and his head; but the more fortunate Ibrahim, whose name and family are still revered, extinguished the last pretender to the throne of Bajazet, and closed the scene of domestic hostility.

Reign of
Amurath II.
A. D.
1401—1451,
Feb. 9.

Re-union of
the Ottoman
empire,
A. D. 1421.

In these conflicts, the wisest Turks, and indeed the body of the nation, were strongly attached to the unity of the empire; and Romania and Anatolia, so often torn asunder by private ambition, were animated by a strong and invincible tendency of cohesion. Their efforts might have instructed the Christian powers; and had they occupied, with a confederate fleet, the straits of Gallipoli, the Ottomans, at least in Europe, must have been speedily annihilated. But the schism of the West, and the factions and wars of France and England, diverted the Latins from this generous enterprise: they enjoyed the present respite, without a thought of futurity; and were often tempted by a momentary interest to serve the common enemy of their religion. A colony of Genoese (76), which had been planted at Phocæa (77) on the Ionian coast, was enriched by the lucrative monopoly of alum (78); and their tranquillity, under the Turkish empire, was secured by the annual payment of tribute. In the last civil war of the Ottomans, the Genoese governor, Adorno, a bold and ambitious youth, embraced the party of

(75) The virtues of Ibrahim are praised by a contemporary Greek (Ducas, c. 25.). His descendants are the sole nobles in Turkey: they content themselves with the administration of his pious foundations, are excused from public offices, and receive two annual visits from the sultan (Cantemir, p. 76.).

(76) See Pachymer (l. v. c. 29.), Nicophorus Gregoras (l. ii. c. 1.), Sherefidin (l. v. c. 57.), and Ducas (c. 25.). The last of these, a curious and careful observer, is called, from his birth and station, to particular credit in all that concerns Ionia and the islands. Among the nations that resorted to New Phocæa, he mentions the English (Ἰγγλικοί); an early evidence of Mediterranean trade.

(77) For the spirit of navigation, and freedom of ancient Phocæa, or father of the Phœaciæ, consult the 1st book of Herodotus, and the Geographical index of his last and learned French translator, M. Larcher (tom. vii. p. 299.).

(78) Phocæa is not enumerated by Pliney (Hist. Nat. xlv. 52.) among the places productive of alum: he reckons Egypt as the first, and for the second the isle of Helos, whose alum mines are described by Tournefort (tom. i. lettre ix.), a traveller and a naturalist. After the loss of Phocæa, the Genoese, in 1450, found that useful mineral in the isle of Ischia (Isamel. Dequihad, ad Ducas, c. 25.).

Amurath; and undertook, with seven stout galleys, to transport him from Asia to Europe. The sultan and five hundred guards embarked on board the admiral's ship; which was manned by eight hundred of the bravest Franks. His life and liberty were in their hands; nor can we, without reluctance, applaud the fidelity of Adorno, who, in the midst of the passage, knelt before him, and gratefully accepted a discharge of his arrears of tribute. They landed in sight of Mustapha and Gallipoli; two thousand Italians, armed with lances and battle-axes, attended Amurath to the conquest of Adrianople; and this venal service was soon repaid by the ruin of the commerce and colony of Phœcea.

If Timour had generously marched at the request, and to the relief, of the Greek emperor, he might be entitled to the praise and gratitude of the Christians (79). But a Musulman, who carried into Georgia the sword of persecution, and respected the holy warfare of Bajazet, was not disposed to pity or succour the idolaters of Europe. The Tartar followed the impulse of ambition; and the deliverance of Constantinople was the accidental consequence. When Manuel abdicated the government, it was his prayer, rather than his hope, that the ruin of the church and state might be delayed beyond his unhappy days; and after his return from a western pilgrimage, he expected every hour the news of the sad catastrophe. On a sudden, he was astonished and rejoiced by the intelligence of the retreat, the overthrow, and the captivity of the Ottoman. Manuel (80) immediately sailed from Modon in the Morea; ascended the throne of Constantinople, and dismissed his blind competitor to an easy exile in the isle of Lesbos. The ambassadors of the son of Bajazet were soon introduced to his presence; but their pride was fallen, their tone was modest; they were awed by the just apprehension, lest the Greeks should open to the Moguls the gates of Europe. Soliman saluted the emperor by the name of father: solicited at his hands the government or gift of Romania; and promised to deserve his favour by inviolable friendship, and the restitution of Thessalonica, with the most important places along the Strymon, the Propontis, and the Black Sea. The alliance of Soliman exposed the emperor to the enmity and revenge of Mousa: the Turks appeared in arms before the gates of Constantinople; but they were repulsed by sea and land; and unless the city was guarded by some foreign mercenaries, the Greeks must have

State of the
Greek
empire,
A. D.
1402—1425.

(79) The writer who has the most abused this fabulous generosity, is our ingenious Sir William Temple [his works, vol. III. p. 346, 350. octavo edition], that lover of exotic virtue. After the conquest of Russia, &c. and the passage of the Danube, his Tartar hero relieves, visits, admires, and refines the city of Constantine. His flattering pencil deviates in every line from the truth of history; yet his pleasing fictions are more excusable than the gross errors of Cantemir.

(80) For the reigns of Manuel and John, of Mahomet I. and Amurath II. see the Ottoman history of Cantemir (p. 70—95.), and the three Greeks, Chalcondyles, Phraeam, and Ducus, who is still superior to his rivals.

wondered at their own triumph. But, instead of prolonging the division of the Ottoman powers, the policy or passion of Manuel was tempted to assist the most formidable of the sons of Bajazet. He concluded a treaty with Mahomet, whose progress was checked by the insuperable barrier of Gallipoli: the sultan and his troops were transported over the Bosphorus; he was hospitably entertained in the capital; and his successful sally was the first step to the conquest of Romania. The ruin was suspended by the prudence and moderation of the conqueror: he faithfully discharged his own obligations and those of Soliman, respected the laws of gratitude and peace; and left the emperor guardian of his two younger sons, in the vain hope of saving them from the jealous cruelty of their brother Amurath. But the execution of his last testament would have offended the national honour and religion; and the divan unanimously pronounced, that the royal youths should never be abandoned to the custody and education of a Christian dog. On this refusal, the Byzantine councils were divided: but the age and caution of Manuel yielded to the presumption of his son John; and they unsheathed a dangerous weapon of revenge, by dismissing the true or false Mustapha, who had long been detained as a captive and hostage, and for whose maintenance they received an annual pension of three hundred thousand aspers (81). At the door of his prison, Mustapha subscribed to every proposal; and the keys of Gallipoli, or rather of Europe, were stipulated as the price of his deliverance. But no sooner was he seated on the throne of Romania, than he dismissed the Greek ambassadors with a smile of contempt, declaring, in a pious tone, that, at the day of judgment, he would rather answer for the violation of an oath, than for the surrender of a Musulman city into the hands of the infidels. The emperor was at once the enemy of the two rivals; from whom he had sustained, and to whom he had offered, an injury; and the victory of Amurath was followed, in the ensuing spring, by the siege of Constantinople (82).

Siege of Constantinople
by
Amurath II.
A. D. 1422,
June 10—
August 24.

The religious merit of subduing the city of the Cæsars attracted from Asia a crowd of volunteers, who aspired to the crown of martyrdom: their military ardour was inflamed by the promise of rich spoils and beautiful females; and the sultan's ambition was

(81) The Turkish asper (from the Greek ἀσπρὸς) is, or was, a piece of white or silver money, at present much debased, but which was formerly equivalent to the 54th part, at least, of a Venetian ducat or sequin; and the 300,000 aspers, a princely allowance or royal tribute, may be computed at 2500*l.* sterling (Leunclav. Pandect. Turc. p. 408—409.).*

(82) For the siege of Constantinople in 1422, see the particular and contemporary narrative of John Canagas, published by Leo Allatius, at the end of his edition of Acropolita (p. 168—199.).

* According to Von Hammer this calculation is much too low. The asper was, a century before the time of which Leunclavius writes, the tenth part of a ducat; for the same tribute which

the Byzantine writers state at 300,000 aspers the Ottomans state at 30,000 ducats, about 15,000*l.* Note, vol. i. p. 636.—W.

consecrated by the presence and prediction of Seid Bechar, a descendant of the prophet (83), who arrived in the camp, on a mule, with a venerable train of five hundred disciples. But he might blush, if a fanatic could blush, at the failure of his assurances. The strength of the walls resisted an army of two hundred thousand Turks: their assaults were repelled by the sallies of the Greeks and their foreign mercenaries; the old resources of defence were opposed to the new engines of attack; and the enthusiasm of the dervish, who was snatched to heaven in visionary converse with Mahomet, was answered by the credulity of the Christians, who beheld the Virgin Mary, in a violet garment, walking on the rampart and animating their courage (84). After a siege of two months, Amurath was recalled to Boursa by a domestic revolt, which had been kindled by Greek treachery, and was soon extinguished by the death of a guiltless brother. While he led his Janizaries to new conquests in Europe and Asia, the Byzantine empire was indulged in a servile and precarious respite of thirty years. Manuel sunk into the grave; and John Palæologus was permitted to reign, for an annual tribute of three hundred thousand aspers, and the dereliction of almost all that he held beyond the suburbs of Constantinople.

The emperor
John Palæo-
logus II.
A. D. 1425,
July 21—
A. D. 1448,
Oct. 31.

In the establishment and restoration of the Turkish empire, the first merit must doubtless be assigned to the personal qualities of the sultans; since, in human life, the most important scenes will depend on the character of a single actor. By some shades of wisdom and virtue, they may be discriminated from each other; but, except in a single instance, a period of nine reigns, and two hundred and sixty-five years, is occupied, from the elevation of Othman to the death of Soliman, by a rare series of warlike and active princes, who impressed their subjects with obedience and their enemies with terror. Instead of the slothful luxury of the seraglio, the heirs of royalty were educated in the council and the field; from early youth they were entrusted by their fathers with the command of provinces and armies; and this manly institution, which was often productive of civil war, must have essentially contributed to the discipline and vigour of the monarchy. The Ottomans cannot style themselves, like the Arabian caliphs, the descendants or successors of the apostle of God; and the kindred which they claim with the Tartar khans of the house of Zingis appears to be founded in flattery rather than in truth (85). Their origin is obscure; but their

Hereditary
succession
and merit of
the Ottomans.

[83] Caemir, p. 80. Cananus, who describes Seid Bechar without naming him, supposes that the friend of Mahomet assumed in his amours the privilege of a prophet, and that the fairest of the Greek sons were promised to the saint and his disciples.

[84] For this miraculous apparition, Cananus appeals to the Mussulman saint; but who will bear testimony for Seid Bechar?

[85] See Ricaut (l. i. c. 13.). The Turkish sultans assume the title of khan. Yet Abulghazi is ignorant of his Ottoman consins.

sacred and indefeasible right, which no time can erase, and no violence can infringe, was soon and unalterably implanted in the minds of their subjects. A weak or vicious sultan may be deposed and strangled; but his inheritance devolves to an infant or an idiot: nor has the most daring rebel presumed to ascend the throne of his lawful sovereign (86). While the transient dynasties of Asia have been continually subverted by a crafty vizir in the palace or a victorious general in the camp, the Ottoman succession has been confirmed by the practice of five centuries, and is now incorporated with the vital principle of the Turkish nation.

Education
and discipline
of the Turks.

To the spirit and constitution of that nation, a strong and singular influence may however be ascribed. The primitive subjects of Othman were the four hundred families of wandering Turkmans, who had followed his ancestors from the Oxus to the Sangar; and the plains of Anatolia are still covered with the white and black tents of their rustic brethren. But this original drop was dissolved in the mass of voluntary and vanquished subjects, who, under the name of Turks, are united by the common ties of religion, language, and manners. In the cities, from Erzeroum to Belgrade, that national appellation is common to all the Moslems, the first and most honourable inhabitants; but they have abandoned, at least in Rumania, the villages, and the cultivation of the land, to the Christian peasants. In the vigorous age of the Ottoman government, the Turks were themselves excluded from all civil and military honours; and a servile class, an artificial people, was raised by the discipline of education to obey, to conquer, and to command (87). From the time of Orchan and the first Amurath, the sultans were persuaded that a government of the sword must be renewed in each generation with new soldiers; and that such soldiers must be sought, not in effeminate Asia, but among the hardy and warlike natives of Europe. The provinces of Thrace, Macedonia, Albania, Bulgaria, and Servia, became the perpetual seminary of the Turkish army; and when the royal fifth of the captives was diminished by conquest, an inhuman tax, of the fifth child, or of every fifth year, was rigorously levied on the Christian families. At the age of twelve or fourteen years, the most robust youths were torn from their parents; their names were enrolled in a book; and from that moment they were clothed, taught, and maintained, for the public service. According to the promise of their appearance, they were selected for

(86) The third grand vizir of the name of Kiosperli, who was slain at the battle of Salankemen in 1694 (*Cantemir*, p. 302.), presumed to say, that all the successors of Soliman had been fools or tyrants, and that it was time to abolish the race (*Marginal State History*, &c. p. 28.). This political heretic was a good Whig, and justified against the French ambassador the revolution of England (*Mignet*, *Hist. des Ottomans*, tom. iii. p. 434.). His presumption condemns the singular exception of continuing offices in the same family.

(87) Chelcondyles (l. v.) and Ducas (c. 23.) exhibit the rude lineaments of the Ottoman policy, and the transmutation of Christian children into Turkish soldiers.

the royal schools of Bursa, Pera, and Adrianople, entrusted to the care of the bashaws, or dispersed in the houses of the Anatolian peasantry. It was the first care of their masters to instruct them in the Turkish language: their bodies were exercised by every labour that could fortify their strength; they learned to wrestle, to leap, to run; to shoot with the bow, and afterwards with the musket; till they were drafted into the chambers and companies of the Janizaries, and severely trained in the military or monastic discipline of the order. The youths most conspicuous for birth, talents, and beauty, were admitted into the inferior class of *Agiamoglans*, or the more liberal rank of *Ichoglans*, of whom the former were attached to the palace, and the latter to the person of the prince. In four successive schools, under the rod of the white eunuchs, the arts of horsemanship and of darting the javelin were their daily exercise, while those of a more studious cast applied themselves to the study of the Koran, and the knowledge of the Arabic and Persian tongues. As they advanced in seniority and merit, they were gradually dismissed to military, civil, and even ecclesiastical employments; the longer their stay, the higher was their expectation; till, at a mature period, they were admitted into the number of the forty agas, who stood before the sultan, and were promoted by his choice to the government of provinces and the first honours of the empire (88). Such a mode of institution was admirably adapted to the form and spirit of a despotic monarchy. The ministers and generals were, in the strictest sense, the slaves of the emperor, to whose bounty they were indebted for their instruction and support. When they left the seraglio, and suffered their beards to grow as the symbol of enfranchisement, they found themselves in an important office, without faction or friendship, without parents and without heirs, dependent on the hand which had raised them from the dust, and which, on the slightest displeasure, could break in pieces these statues of glass, as they are aptly termed by the Turkish proverb (89). In the slow and painful steps of education, their characters and talents were unfolded to a discerning eye: the man, naked and alone, was reduced to the standard of his personal merit; and, if the sovereign had wisdom to choose, he possessed a pure and boundless liberty of choice. The Ottoman candidates were trained by the virtues of abstinence to those of action; by the habits of submission to those of command. A similar spirit was diffused among the troops; and their silence and sobriety, their patience and modesty, have extorted

[88] This sketch of the Turkish education and discipline is chiefly borrowed from Richer's *State of the Ottoman Empire*, the *Stato Militare dell' Imperio Ottomano* of Caput Marogiti (in Paris, 1732, 16 folio), and a Description of the Seraglio, approved by Mr. George himself, a curious traveller, and inserted in the second volume of his works.

[89] From the series of *exce vicia*, till the siege of Vienna (Marogiti, p. 13.), their place may be valued at three years and a half purchase.

the reluctant praise of their Christian enemies (90). Nor can the victory appear doubtful, if we compare the discipline and exercise of the Janizaries with the pride of birth, the independence of chivalry, the ignorance of the new levies, the mutinous temper of the veterans, and the vices of intemperance and disorder, which so long contaminated the armies of Europe.

1 invented
and use of
gunpowder.

The only hope of salvation for the Greek empire, and the adjacent kingdoms, would have been some more powerful weapon, some discovery in the art of war, that should give them a decisive superiority over their Turkish foes. Such a weapon was in their hands; such a discovery had been made in the critical moment of their fate. The chymists of China or Europe had found, by casual or elaborate experiments, that a mixture of saltpetre, sulphur, and charcoal, produces, with a spark of fire, a tremendous explosion. It was soon observed, that if the expansive force were compressed in a strong tube, a ball of stone or iron might be expelled with irresistible and destructive velocity. The precise æra of the invention and application of gunpowder (91) is involved in doubtful traditions and equivocal language; yet we may clearly discern, that it was known before the middle of the fourteenth century; and that before the end of the same, the use of artillery in battles and sieges, by sea and land, was familiar to the states of Germany, Italy, Spain, France, and England (92). The priority of nations is of small account; none could derive any exclusive benefit from their previous or superior knowledge; and in the common improvement, they stood on the same level of relative power and military science. Nor was it possible to circumscribe the secret within the pale of the church; it was disclosed to the Turks by the treachery of apostates and the selfish policy of rivals; and the sultans had sense to adopt, and wealth to reward, the talents of a Christian engineer. The Genoese, who transported Amurath into Europe, must be accused as his preceptors; and it was probably by their hands that his cannon was cast

[90] See the entertaining and judicious letters of Bashequin.

[91] The first and second volumes of Dr. Watson's Chemical Essays contain two valuable discourses on the discovery and composition of gunpowder.

[92] On this subject modern testimonies cannot be trusted. The original passages are collected by Durange (Gloss. Lat. tom. i. p. 675. Bombards). But in the early doubtful twilight, the name, sound, fire, and effect, that seem to express our artillery, may be fairly interpreted of the old engines and the Greek fire. For the English cannon at Crecy, the authority of John Villani (Chron. l. xii. c. 65.) must be weighed against the silence of Froissard. Yet Muratori (Antiquit. Italiane mediæ ævi, tom. ii. Dissert. xvii. p. 544, 545.) has produced a decisive passage from Petrarch (de Remediis utriusque Fortune Dialog.), who, before the year 1344, execrates this terrestrial thunder, *per raris, nunc communis*.

* Mr. Hallam makes the following observation on the objection thrown out by Gibbon:—"The positive testimony of Villani, who died within two years afterwards, and had manifestly obtained much information as to the great events passing in France, cannot be rejected. He ascribes a material effect to the cannon of

Edward, *Colpi dalle bombarde*, which I suspect, from his strong expressions, had not been employed before, except against stone walls. It seems, he says, as if God thundered on *grande uccisione di genti, e sfondamento di cavalli*." Middle Ages, vol. i. p. 510.—M.

and directed at the siege of Constantinople (93). The first attempt was indeed unsuccessful; but in the general warfare of the age, the advantage was on *their* side, who were most commonly the assailants; for a while the proportion of the attack and defence was suspended; and this thundering artillery was pointed against the walls and towers which had been erected only to resist the less potent engines of antiquity. By the Venetians, the use of gunpowder was communicated without reproach to the sultans of Egypt and Persia, their allies against the Ottoman power; the secret was soon propagated to the extremities of Asia; and the advantage of the European was confined to his easy victories over the savages of the new world. If we contrast the rapid progress of this mischievous discovery with the slow and laborious advances of reason, science, and the arts of peace, a philosopher, according to his temper, will laugh or weep at the folly of mankind.

CHAPTER LXVI.

Applications of the Eastern Emperors to the Popes. — Visits to the West, of John the First, Manuel, and John the Second, Palæologus. — Union of the Greek and Latin Churches, promoted by the Council of Basil, and concluded at Ferrara and Florence. — State of Literature at Constantinople. — Its Revival in Italy by the Greek Fugitives. — Curiosity and Emulation of the Latins.

In the four last centuries of the Greek emperors, their friendly or hostile aspect towards the popes and the Latins may be observed as the thermometer of their prosperity or distress; as the scale of the rise and fall of the Barbarian dynasties. When the Turks of the house of Seljuk pervaded Asia, and threatened Constantinople, we have seen at the council of Placentia the suppliant ambassadors of Alexius imploring the protection of the common father of the Christians. No sooner had the arms of the French pilgrims removed the sultan from Nice to Iconium, than the Greek princes resumed, or avowed, their genuine hatred and contempt for the schismatics of the West, which precipitated the first downfall of their empire. The date of the Mogul invasion is marked in the soft and charitable language of John Vatatzes. After the recovery of Constantinople, the throne of the first Palæologus was encompassed by foreign and domestic enemies: as long as the sword of Charles was suspended over his head, he basely courted the favour of the Roman pontiff; and sacrificed to the present danger his faith, his virtue, and the

Embassy of
the younger
Andronicus
to pope
Benedict XII.
A. D. 1339.

[93] The Turkish cannon, which Dons (c. 39.) first introduced before Belgrade (A. D. 1436), is mentioned by Chalcondyles (l. v. p. 123.) in 1422, at the siege of Constantinople.

The
arguments
for a crusade
and union.

affection of his subjects. On the decease of Michael, the prince and people asserted the independence of their church, and the purity of their creed; the elder Andronicus neither feared nor loved the Latins; in his last distress pride was the safeguard of superstition; nor could he decently retract in his age the firm and orthodox declarations of his youth. His grandson, the younger Andronicus, was less a slave in his temper and situation; and the conquest of Bithynia by the Turks admonished him to seek a temporal and spiritual alliance with the Western princes. After a separation and silence of fifty years, a secret agent, the monk Barlaam, was despatched to pope Benedict the Twelfth; and his artful instructions appear to have been drawn by the master hand of the great domestic (1). "Most holy father," was he commissioned to say, "the emperor is not less desirous than yourself of an union between the two churches; but in this delicate transaction, he is obliged to respect his own dignity and the prejudices of his subjects. The ways of union are twofold; force, and persuasion. Of force, the infelicacy has been already tried; since the Latins have subdued the empire, without subduing the minds, of the Greeks. The method of persuasion, though slow, is sure and permanent. A deputation of thirty or forty of our doctors would probably agree with those of the Vatican, in the love of truth and the unity of belief; but on their return, what would be the use, the recompense, of such an agreement? the scorn of their brethren, and the rebukes of a blind and obstinate nation. Yet that nation is accustomed to reverence the general councils, which have fixed the articles of our faith; and if they reprobate the decrees of Lyons, it is because the Eastern churches were neither heard nor represented in that arbitrary meeting. For this salutary end, it will be expedient, and even necessary, that a well-chosen legate should be sent into Greece, to convene the patriarchs of Constantinople, Alexandria, Antioch, and Jerusalem; and, with their aid, to prepare a free and universal synod. But at this moment," continued the subtle agent, "the empire is assaulted and endangered by the Turks, who have occupied four of the greatest cities of Anatolia. The Christian inhabitants have expressed a wish of returning to their allegiance and religion; but the forces and revenues of the emperor are insufficient for their deliverance; and the Roman legate must be accompanied, or preceded, by an army of Franks, to expel the infidels, and open a way to the holy sepulchre." If the suspicious Latins should require some pledge, some previous effect of the sincerity of

(1) This curious instruction was transcribed (I believe) from the Vatican archives, by Odoricus Raynaldus, in his Continuation of the Annals of Baronius (Rome, 1646—1677, in 8 volumes in folio). I have contented myself with the Abbé Fleury (*Hist. Ecclésiastique*, tom. xx. p. 1—3.), whose abstracts I have always found to be clear, accurate, and impartial.

the Greeks, the answers of Barlaam were perspicuous and rational. "1. A general synod can alone consummate the union of the churches; nor can such a synod be held till the three Oriental patriarchs, and a great number of bishops, are enfranchised from the Mahometan yoke. 2. The Greeks are alienated by a long series of oppression and injury: they must be reconciled by some act of brotherly love, some effectual succour, which may fortify the authority and arguments of the emperor, and the friends of the union. 3. If some difference of faith or ceremony should be found incurable, the Greeks however are the disciples of Christ; and the Turks are the common enemies of the Christian name. The Armenians, Cyprians, and Rhodians, are equally attacked; and it will become the piety of the French princes to draw their swords in the general defence of religion. 4. Should the subjects of Andronicus be treated as the worst of schismatics, of heretics, of pagans, a judicious policy may yet instruct the powers of the West to embrace an useful ally, to uphold a sinking empire, to guard the confines of Europe; and rather to join the Greeks against the Turks, than to expect the union of the Turkish arms with the troops and treasures of captive Greece." The reasons, the offers, and the demands, of Andronicus, were eluded with cold and stately indifference. The kings of France and Naples declined the dangers and glory of a crusade: the pope refused to call a new synod to determine old articles of faith; and his regard for the obsolete claims of the Latin emperor and clergy engaged him to use an offensive superscription, — "To the *moderator* (2) of the Greeks, and the persons who style themselves the patriarchs of the Eastern churches." For such an embassy, a time and character less propitious could not easily have been found. Benedict the Twelfth (3) was a dull peasant, perplexed with scruples, and immersed in sloth and wine: his pride might enrich with a third crown the papal tiara, but he was alike unfit for the regal and the pastoral office.

After the decease of Andronicus, while the Greeks were distracted by intestine war, they could not presume to agitate a general union of the Christians. But as soon as Cantacuzene had subdued and pardoned his enemies, he was anxious to justify, or at least to extenuate, the introduction of the Turks into Europe, and the nuptials

Negotiation
of
Cantacuzene
with Clement
VI.
A. D. 1348.

(2) The ambiguity of this title is happy or ingenious; and *moderator*, as synonymous to *rector*, *gubernator*, is a word of classical, and even Ciceronian, Latinity, which may be found, not in the Glossary of Ducange, but in the Thesaurus of Robert Stephens.

(3) The first epistle (nine titles) of Petrarque exposes the danger of the bark, and the incapacity of the pilot. *Hæc inter, vino madidus, ævo gravis, ac saporifero rore perfusus, jamjam astitit, dormitat, jam somno præcipis, atque (utinam solus) reit. . . . Hæc quanto teliculus patrio terram sulcasset aratro, quam scalum piscatorum ascendisset.* This satire engages his biographer to weigh the virtues and vices of Benedict XII. which have been exaggerated by Guelphs and Ghibellines, by Papists and Protestants (see *Mémoires sur la Vie de Pétrarque*, tom. I. p. 259. in. not. xv. p. 13—16.). He gave occasion to the saying, *Bibamus papaliter*.

of his daughter with a Musulman prince. Two officers of state, with a Latin interpreter, were sent in his name to the Roman court, which was transplanted to Avignon, on the banks of the Rhône, during a period of seventy years: they represented the hard necessity which had urged him to embrace the alliance of the miscreants, and pronounced by his command the specious and edifying sounds of union and crusade. Pope Clement the Sixth (4), the successor of Benedict, received them with hospitality and honour, acknowledged the innocence of their sovereign, excused his distress, applauded his magnanimity, and displayed a clear knowledge of the state and revolutions of the Greek empire, which he had imbibed from the honest accounts of a Savoyard lady, an attendant of the empress Anne (5). If Clement was ill endowed with the virtues of a priest, he possessed however the spirit and magnificence of a prince, whose liberal hand distributed benefices and kingdoms with equal facility. Under his reign Avignon was the seat of pomp and pleasure: in his youth he had surpassed the licentiousness of a baron; and the palace, nay, the bedchamber of the pope, was adorned, or polluted, by the visits of his female favourites. The wars of France and England were adverse to the holy enterprise; but his vanity was amused by the splendid idea; and the Greek ambassadors returned with two Latin bishops, the ministers of the pontiff. On their arrival at Constantinople, the emperor and the nuncios admired each other's piety and eloquence; and their frequent conferences were filled with mutual praises and promises, by which both parties were amused, and neither could be deceived. "I am delighted," said the devout Cantacuzene, "with the project of our holy war, which must redound to my personal glory, as well as to the public benefit of Christendom. My dominions will give a free passage to the armies of France: my troops, my galleys, my treasures, shall be consecrated to the common cause; and happy would be my fate, could I deserve and obtain the crown of martyrdom. Words are insufficient to express the ardour with which I sigh for the re-union of the scattered members of Christ. If my death could avail, I would gladly present my sword and my neck: if the spiritual phoenix could arise from my ashes, I would erect the pile, and kindle the flame with my own hands." Yet the Greek emperor presumed to observe, that the articles of faith which divided the two churches had been introduced by the pride and precipitation of the Latins: he disclaimed the servile and arbi-

(4) See the original Lives of Clement VI. in Muratori (*Script. Rerum Italicarum*, tom. iii. P. ii. p. 550—569; Matteo Villani (*Chron.* l. vii. c. 43. in Muratori, tom. xiv. p. 136.) who styles him, *molto cavallaresco, poco religioso*; Fleury (*Hist. Eccles.* tom. xx. p. 126.) and the *Vie de Pétrarque* (tom. ii. p. 42—45.). The Abbé de Sade treats him with the most indulgence; but he is a gentleman as well as a priest.

(5) Her name (most probably corrupted) was Zampeta. She had accompanied, and alone remained with her mistress at Constantinople, where her prudence, erudition, and politeness, deserved the praises of the Greeks themselves (Cantacuzene. l. i. c. 42.).

trary steps of the first Palæologus; and firmly declared, that he would never submit his conscience unless to the decrees of a free and universal synod. "The situation of the times," continued he, "will not allow the pope and myself to meet either at Rome or Constantinople; but some maritime city may be chosen on the verge of the two empires, to unite the bishops, and to instruct the faithful, of the East and West." The nuncios seemed content with the proposition; and Cantacuzene affects to deplore the failure of his hopes, which were soon overthrown by the death of Clement, and the different temper of his successor. His own life was prolonged, but it was prolonged in a cloister; and, except by his prayers, the humble monk was incapable of directing the counsels of his pupil or the state (6).

Yet of all the Byzantine princes, that pupil, John Palæologus, was the best disposed to embrace, to believe, and to obey, the shepherd of the West. His mother, Anne of Savoy, was baptized in the bosom of the Latin church: her marriage with Andronicus imposed a change of name, of apparel, and of worship, but her heart was still faithful to her country and religion: she had formed the infancy of her son, and she governed the emperor, after his mind, or at least his stature, was enlarged to the size of man. In the first year of his deliverance and restoration, the Turks were still masters of the Hellespont; the son of Cantacuzene was in arms at Adrianople; and Palæologus could depend neither on himself nor on his people. By his mother's advice, and in the hope of foreign aid, he abjured the rights both of the church and state; and the act of slavery (7), subscribed in purple ink, and sealed with the golden bull, was privately entrusted to an Italian agent. The first article of the treaty is an oath of fidelity and obedience to Innocent the Sixth and his successors, the supreme pontiffs of the Roman and Catholic church. The emperor promises to entertain with due reverence their legates and nuncios; to assign a palace for their residence, and a temple for their worship; and to deliver his second son Manuel as the hostage of his faith. For these condescensions he requires a prompt succour of fifteen galleys, with five hundred men at arms, and a thousand archers, to serve against his Christian and Musulman enemies. Palæologus engages to impose on his clergy and people the same spiritual yoke; but as the resistance of the Greeks might be justly foreseen, he adopts the two effectual methods of corruption and education. The legate was empowered to distribute the vacant benefices among the ecclesiastics who should subscribe the creed of the Vatican: three schools were instituted to

Treaty of
John
Palæologus L.
with
Innocent VI.
A. D. 1355.

(6) See this whole negotiation in Cantacuzene (l. iv. c. 9.), who, amidst the praises and virtues which he bestows on himself, reveals the uneasiness of a guilty conscience.

(7) See this ignominious treaty in Fleury (Hist. Eccles. p. 151—154.), from Raynaldus, who drew it from the Vatican archives. It was not worth the trouble of a pious forgery.

instruct the youth of Constantinople in the language and doctrine of the Latins; and the name of Andronicus, the heir of the empire, was enrolled as the first student. Should he fail in the measures of persuasion or force, Palæologus declares himself unworthy to reign; transferred to the pope all regal and paternal authority; and invests Innocent with full power to regulate the family, the government, and the marriage, of his son and successor. But this treaty was neither executed nor published: the Roman galleys were as vain and imaginary as the submission of the Greeks; and it was only by the secrecy that their sovereign escaped the dishonour of this fruitless humiliation.

Visit of John
Palæologus to
Urban V. at
Rome,
A. D. 1369,
October 13,
&c.

The tempest of the Turkish arms soon burst on his head; and, after the loss of Adrianople and Romania, he was enclosed in his capital, the vassal of the haughty Amurath, with the miserable hope of being the last devoured by the savage. In this abject state, Palæologus embraced the resolution of embarking for Venice, and casting himself at the feet of the pope: he was the first of the Byzantine princes who had ever visited the unknown regions of the West, yet in them alone he could seek consolation or relief; and with less violation of his dignity he might appear in the sacred college than at the Ottoman *Porte*. After a long absence, the Roman pontiffs were returning from Avignon to the banks of the Tyber: Urban the Fifth (8), of a mild and virtuous character, encouraged or allowed the pilgrimage of the Greek prince; and, within the same year, enjoyed the glory of receiving in the Vatican the two Imperial shadows who represented the majesty of Constantine and Charlemagne. In this suppliant visit, the emperor of Constantinople, whose vanity was lost in his distress, gave more than could be expected of empty sounds and formal submissions. A previous trial was imposed; and in the presence of four cardinals, he acknowledged, as a true Catholic, the supremacy of the pope, and the double procession of the Holy Ghost. After this purification, he was introduced to a public audience in the church of St. Peter: Urban, in the midst of the cardinals, was seated on his throne; the Greek monarch, after three genuflexions, devoutly kissed the feet, the hands, and at length the mouth, of the holy father, who celebrated high mass in his presence, allowed him to lead the bridle of his mule, and treated him with a sumptuous banquet in the Vatican. The entertainment of Palæologus was friendly and honourable; yet some difference was observed between the emperors of the East and West (9); nor could the former be entitled to the rare

[8] See the two first original Lives of Urban V. (in Muratori, *Script. Rerum Italianarum*, tom. III. P. II. p. 623. 635.), and the Ecclesiastical Annals of Spondanus (tom. I. p. 573. A. D. 1369, No. 7.), and Raynaldus (Floury, *Hist. Eccles.* tom. xx. p. 223. 224.). Yet, from some variations, I suspect the papal writers of slightly magnifying the genuflexions of Palæologus.

[9] *Pactio minus quam si fasset Imperator Romanorum*. Yet his title of *Imperator Græcorum* was no longer disputed (Vit. Urban. V. p. 623.).

privilege of chanting the Gospel in the rank of a deacon (10). In favour of his proselyte, Urban strove to rekindle the zeal of the French king, and the other powers of the West; but he found them cold in the general cause, and active only in their domestic quarrels. The last hope of the emperor was in an English mercenary, John Hawkwood (11), or Acuto, who, with a band of adventurers, the white brotherhood, had ravaged Italy from the Alps to Calabria; sold his services to the hostile states; and incurred a just excommunication by shooting his arrows against the papal residence. A special licence was granted to negotiate with the outlaw, but the forces, or the spirit, of Hawkwood were unequal to the enterprise; and it was for the advantage, perhaps, of Palæologus to be disappointed of a succour, that must have been costly, that could not be effectual, and which might have been dangerous (12). The disconsolate Greek (13) prepared for his return, but even his return was impeded by a most ignominious obstacle. On his arrival at Venice, he had borrowed large sums at exorbitant usury; but his coffers were empty, his creditors were impatient, and his person was detained as the best security for the payment. His eldest son Andronicus, the regent of Constantinople, was repeatedly urged to exhaust every resource; and, even by stripping the churches, to extricate his father from captivity and disgrace. But the unnatural youth was insensible of the disgrace, and secretly pleased with the captivity of the emperor: the state was poor, the clergy were obstinate; nor could some religious scruple be wanting to excuse the guilt of his indifference and delay. Such undutiful neglect was severely reprov'd by the piety of his brother Manuel, who instantly sold or mortgaged, all that he possessed, embarked for Venice, relieved his father, and pledged his own freedom to be responsible for the debt. On his return to Constantinople, the parent and king distinguished his two sons with suitable rewards; but the faith and manners of the slothful Palæologus had not been improved by his

His return to
Constantinople,
A. D. 1370.

[10] If was confined to the successors of Charlemagne, and to them only on Christmas-day. On all other festivals these imperial deacons were content to serve the pope, as he said mass, with the book and the corporal. Yet the Abbé de Sade generously thinks that the merits of Charles IV. might have entitled him, though not on the proper day (A. D. 1368, November 1.), to the whole privilege. He seems to sfix a just value on the privilege and the man (Vie de Pétrarque, tom. iii. p. 735.).

[11] Through some Italian corruptions, the etymology of *Falcone in bosco* (Matteo Villani, l. xi. c. 79. in Muratori, tom. xv. p. 746.) suggests the English word *Hawkwood*, the true name of our adventurous countryman (Thomas Walsingham, Hist. Anglica, inter Scriptores Cambdæi, p. 184.). After two-and-twenty victories, and one defeat, he died, in 1394, general of the Florentines, and was buried with such honours as the republic has not paid to Dante or Petrarch (Muratori, Annali d'Italia, tom. xii. p. 212—271.).

[12] This torrent of English (by birth or service) overflowed from France into Italy after the peace of Bretigny in 1360. Yet the exclamation of Muratori (Annali, tom. xii. p. 197.) is rather true than civil. "Ci mancava ancor questo, ehe dopo essere calpestrata l'Italia da tanti mannadieri Tedeschi ed Ungheri, venissero fin dall' Inghilterra nuovi cani a finire di devorarla."

[13] Chalcondyles, l. j. p. 25, 26. The Greek supposes his journey to the king of France, which is sufficiently refuted by the silence of the national historians. Nor am I much more inclined to believe, that Palæologus departed from Italy, valde bene contentus et contentus (Vit. Urban. V. p. 623.).

Roman pilgrimage; and his apostasy or conversion, devoid of any spiritual or temporal effects, was speedily forgotten by the Greeks and Latins (14).

Visit of the
emperor
Manuel

Thirty years after the return of Palæologus, his son and successor, Manuel, from a similar motive, but on a larger scale, again visited the countries of the West. In a preceding chapter I have related his treaty with Bajazet, the violation of that treaty, the siege or blockade of Constantinople, and the French succour under the command of the gallant Boucicault (15). By his ambassadors, Manuel had solicited the Latin powers; but it was thought that the presence of a distressed monarch would draw tears and supplies from the hardest barbarians (16); and the marshal who advised the journey prepared the reception of the Byzantine prince. The land was occupied by the Turks; but the navigation of Venice was safe and open: Italy received him as the first, or, at least, as the second of the Christian princes; Manuel was pitied as the champion and confessor of the faith; and the dignity of his behaviour prevented that pity from sinking into contempt. From Venice he proceeded to Padua and Pavia; and even the duke of Milan, a secret ally of Bajazet, gave him safe and honourable conduct to the verge of his dominions (17). On the confines of France (18) the royal officers undertook the care of his person, journey, and expenses; and two thousand of the richest citizens, in arms and on horseback, came forth to meet him as far as Charenton, in the neighbourhood of the capital. At the gates of Paris, he was saluted by the chancellor and the parliament; and Charles the Sixth, attended by his princes and nobles, welcomed his brother with a cordial embrace. The successor of Constantine was clothed in a robe of white silk, and mounted on a milk-white steed, a circumstance, in the French ceremonial, of singular importance: the white colour is considered as the symbol of sovereignty; and, in a late visit, the German emperor, after an haughty demand and a peevish refusal, had been reduced to content himself with a black courser. Manuel was lodged in the Louvre: a succession of feasts and balls, the pleasures of the banquet and the chase, were ingeniously varied by the politeness of the French, to display their magnificence, and amuse his grief: he was indulged in the liberty of

to the court
of France,
A. D. 1400,
June 3;

(14) His return in 1370, and the coronation of Manuel, Sept. 25. 1373 (Ducange, *Fam. Byzan.* p. 241.), leaves some intermediate room for the conspiracy and punishment of Andronicus.

(15) *Mémoires de Boucicault*, P. i. c. 35, 36.

(16) His journey into the west of Europe is slightly, and I believe reluctantly, noticed by Chalcondyles (l. ii. c. 44—50.) and Ducas (c. 14.).

(17) Muratori, *Annali d'Italia*, tom. xii. p. 406. John Galeazzo was the first and most powerful duke of Milan. His connection with Bajazet is attested by Froissard; and he contributed to save and deliver the French captives of Nicopolis.

(18) For the reception of Manuel at Paris, see Spelman (Annal. Eccles. tom. i. p. 676, 677. A. D. 1400, No. 5.), who quotes Juvenal des Ursins, and the monk of St. Denis; and Villaret (Hist. de France, tom. xii. p. 331—334.), who quotes nobody, according to the last fashion of the French writers.

his chapel; and the doctors of the Sorbonne were astonished, and possibly scandalised, by the language, the rites, and the vestments, of his Greek clergy. But the slightest glance on the state of the kingdom must teach him to despair of any effectual assistance. The unfortunate Charles, though he enjoyed some lucid intervals, continually relapsed into furious or stupid insanity: the reins of government were alternately seized by his brother and uncle, the dukes of Orleans and Burgundy, whose factious competition prepared the miseries of civil war. The former was a gay youth, dissolved in luxury and love: the latter was the father of John count of Nevers, who had so lately been ransomed from Turkish captivity; and, if the fearless son was ardent to revenge his defeat, the more prudent Burgundy was content with the cost and peril of the first experiment. When Manuel had satiated the curiosity, and perhaps fatigued the patience, of the French, he resolved on a visit to the adjacent island. In his progress from Dover, he was entertained at Canterbury with due reverence by the prior and monks of St. Austin; and, on Blackheath, king Henry the Fourth, with the English court, saluted the Greek hero (I copy our old historian), who, during many days, was lodged and treated in London as emperor of the East (19). But the state of England was still more adverse to the design of the holy war. In the same year, the hereditary sovereign had been deposed and murdered: the reigning prince was a successful usurper, whose ambition was punished by jealousy and remorse: nor could Henry of Lancaster withdraw his person or forces from the defence of a throne incessantly shaken by conspiracy and rebellion. He pitied, he praised, he feasted, the emperor of Constantinople; but if the English monarch assumed the cross, it was only to appease his people, and perhaps his conscience, by the merit or semblance of this pious intention (20). Satisfied, however, with gifts and honours, Manuel returned to Paris; and, after a residence of two years in the West, shaped his course through Germany and Italy, embarked at Venice, and patiently expected, in the Morea, the moment of his ruin or deliverance. Yet he had escaped the ignominious necessity of offering his religion to public or private sale. The Latin church was distracted by the great schism: the kings, the nations, the universities, of Europe, were divided in their obedience between the popes of Rome and Avignon; and the emperor, anxious to conciliate the

of England,
A. D. 1400,
December.

His return to
Greece,
A. D. 1402.

[19] A short note of Manuel in England is extracted by Dr. Hody from a MS. at Lambeth (de Græcis illustribus, p. 14.), C. P. Imperator, diu variisque et horrendis Paganorum insultibus coronatus, at pro eisdem resistentiam triumphalem perquireret, Anglorum Regem visitare decrevit, &c. Rex (says Walsingham, p. 364.) mobilis apparato. . . . suscepit (at decessit) tantum heron, duxitque Londoniam, et per multos dies exhibuit gloriose, pro expensis hostiliti sui solvens, et cum respiciens tanto fastigio donativis. He repeats the same in his Upodigma Neustrum (p. 556.).

[20] Shakespeare begins and ends the play of Henry IV. with that prince's vow of a crusade, and his belief that he should die in Jerusalem.

friendship of both parties, abstained from any correspondence with the indigent and unpopular rivals." His journey coincided with the year of the jubilee; but he passed through Italy without desiring, or deserving, the plenary indulgence which abolished the guilt or penance of the sins of the faithful. The Roman pope was offended by this neglect; accused him of irreverence to an image of Christ; and exhorted the princes of Italy to reject and abandon the obstinate schismatic (21).

Greek
knowledge
and
descriptions

During the period of the crusades, the Greeks beheld with astonishment and terror the perpetual stream of emigration that flowed, and continued to flow, from the unknown climates of the West. The visits of their last emperors removed the veil of separation, and they disclosed to their eyes the powerful nations of Europe, whom they no longer presumed to brand with the name of Barbarians. The observations of Manuel, and his more inquisitive followers, have been preserved by a Byzantine historian of the times (22): his scattered ideas I shall collect and abridge; and it may be amusing enough, perhaps instructive, to contemplate the rude pictures of Germany, France, and England, whose ancient and modern state are so familiar to our minds. I. GERMANY (says the Greek Chalcondyles) is of ample latitude from Vienna to the Ocean; and it stretches (a strange geography) from Prague in Bohemia to the river Tartessus and the Pyrenean mountains (23). The soil, except in figs and olives, is sufficiently fruitful; the air is salubrious; the bodies of the natives are robust and healthy; and these cold regions are seldom visited with the calamities of pestilence or earthquakes. After the Scythians or Tartars, the Germans are the most numerous of nations: they are brave and patient; and were they united under a single head, their force would be irresistible. By the gift of the pope, they have acquired the privilege of choosing the Roman emperor (24); nor is any people more devoutly attached to the faith and obedience of the Latin patriarch. The greatest part

of Germany;

[21] This fact is preserved in the *Historia Politica*, A. D. 1391—1478, published by Martin Crusius (*Turce Græciæ*, p. 4—43.). The image of Christ, which the Greek emperor refused to worship, was probably a work of sculpture.

[22] The Greek and Turkish history of Laonicus Chalcondyles ends with the winter of 1463, and the abrupt conclusion seems to mark, that he laid down his pen in the same year. We know that he was an Athenian, and that some contemporaries of the same name contributed to the revival of the Greek language in Italy. But in his numerous digressions, the modest historian has never introduced himself; and his editor Leunclavius, as well as Fabricius (*Bibliot. Græc. Æon. vi. p. 474.*), seems ignorant of his life and character. For his descriptions of Germany, France, and England, see l. ii. p. 36, 37, 44—50.

[23] I shall not animadvert on the geographical errors of Chalcondyles. In this instance, he perhaps followed, and mistook, Herodotus (l. ii. c. 33.), whose text may be explained (*Hérodote de Larcher*, tom. ii. p. 219, 220.), or whose ignorance may be excused. Had these modern Greeks never read Strabo, or any of their lesser geographers?

[24] A citizen of new Rome, while new Rome survived, would have scorned to dignify the German *Ῥῶς* with the titles of *Βασιλεὺς* or *Αὐτοκράτωρ Παπᾶτος*; but all pride was extinct in the bosom of Chalcondyles; and he describes the Byzantine prince, and his subject, by the proper, though humble, names of *Ἕλληνας*, and *Βασιλεὺς Ἑλλήνων*.

of the country is divided among the princes and prelates; but Strasbourg, Cologne, Hamburg, and more than two hundred free cities, are governed by sage and equal laws, according to the will, and for the advantage, of the whole community. The use of duels, or single combats on foot, prevails among them in peace and war: their industry excels in all the mechanic arts; and the Germans may boast of the invention of gunpowder and cannon, which is now diffused over the greatest part of the world. II. The kingdom of FRANCE of France; is spread above fifteen or twenty days' journey from Germany to Spain, and from the Alps to the British Ocean; containing many flourishing cities, and among these Paris, the seat of the king, which surpasses the rest in riches and luxury. Many princes and lords alternately wait in his palace, and acknowledge him as their sovereign: the most powerful are the dukes of Bretagne and Burgundy; of whom the latter possesses the wealthy province of Flanders, whose harbours are frequented by the ships and merchants of our own, and the more remote, seas. The French are an ancient and opulent people; and their language and manners, though somewhat different, are not dissimilar from those of the Italians. Vain of the Imperial dignity of Charlemagne, of their victories over the Saracens, and of the exploits of their heroes Oliver and Rowland (25); they esteem themselves the first of the western nations; but this foolish arrogance has been recently humbled by the unfortunate events of their wars against the English, the inhabitants of the British island. III. BRITAIN, in the ocean, and opposite to the shores of Flanders, may be considered either as one, or as three islands; but the whole is united by a common interest, by the same manners, and by a similar government. The measure of its circumference is five thousand stadia; the land is overspread with towns and villages; though destitute of wine, and not abounding in fruit-trees, it is fertile in wheat and barley; in honey and wool; and much cloth is manufactured by the inhabitants. In populousness and power, in riches and luxury, London (26), the metropolis of the isle, may claim a pre-eminence over all the cities of the West. It is situate on the Thames, a broad and rapid river, which at the distance of thirty miles falls into the Gallic Sea; and the daily flow and ebb of the tide affords a safe entrance and departure to the vessels of commerce. The king is at the head of a powerful

of England.

(25) Most of the old romances were translated in the sixth century into French prose, and soon became the favourite amusement of the knights and ladies in the court of Charles VI. If a Greek believed in the exploits of Rowland and Oliver, he may surely be excused, since the monks of St. Denis, the national historians, have inserted the fables of archbishop Turpin in their *Chronicles of France*.

(26) *Ἀσπιδίον*. . . διὰ τὴν πόλιν ἀνέμειναι τὴν προέχουσαν αὐτῇ ἐν τῇ νήσῳ ταύτῃ παρὰ πᾶσι πόλεσιν, εἴσω τὴν καὶ τῇ ἄλλῃ εὐδαίμονι οὐδαμῶς τῶν πρὸς ἰσχυρὰν λειτουργίαν. Even since the time of *Witstephen* (the 11th century), London appears to have maintained this pre-eminence of wealth and magnitude; and her gradual increase has, at least, kept pace with the general improvement of Europe.

and turbulent aristocracy: his principal vassals hold their estates by a free and unalterable tenure; and the laws define the limits of his authority and their obedience. The kingdom has been often afflicted by foreign conquest and domestic sedition; but the natives are bold and hardy, renowned in arms and victorious in war. The form of their shields or targets is derived from the Italians, that of their swords from the Greeks; the use of the long bow is the peculiar and decisive advantage of the English. Their language bears no affinity to the idioms of the Continent: in the habits of domestic life, they are not easily distinguished from their neighbours of France: but the most singular circumstance of their manners is their disregard of conjugal honour and of female chastity. In their mutual visits, as the first act of hospitality, the guest is welcomed in the embraces of their wives and daughters: among friends they are lent and borrowed without shame; nor are the islanders offended at this strange commerce, and its inevitable consequences (27). Informed as we are of the customs of old England, and assured of the virtue of our mothers, we may smile at the credulity, or resent the injustice, of the Greek, who must have confounded a modest salute (28) with a criminal embrace. But his credulity and injustice may teach an important lesson; to distrust the accounts of foreign and remote nations, and to suspend our belief of every tale that deviates from the laws of nature and the character of man (29).

Indifference
of Meinel
towards the
Latins, A. D.
1402—1417.

After his return, and the victory of Timpour, Manuel reigned many years in prosperity and peace. As long as the sons of Bajazet solicited his friendship and spared his dominions, he was satisfied with the national religion; and his leisure was employed in composing twenty theological dialogues for its defence. The appearance of the Byzantine ambassadors at the council of Constance (30), announces the restoration of the Turkish power as well as of the Latin church: the conquest of the sultans, Mahomet and Amurath, reconciled the

[27] If the double sense of the verb *Κύβη* (to scolar, and in ottero gero) be equivocal, the context and pious horror of Chalcondyles can leave no doubt of his meaning and mistake (p. 49.). *

[28] Erasmus (Epistol. Fausto Andreliuo) has a pretty passage on the English fashion of kissing strangers on their arrival and departure, from whence, however, he draws no scandalous inferences.

[29] Perhaps we may apply this remark to the community of wives among the old Britons, as it is supposed by Caesar and Dion (Dion Cassius, l. xii. tom. ii. p. 1007.), with Reimar's judicious exclamation. The Arrage of Otsehire, so certain at first, is become less visible and scandalous, "in proportion as we have studied the manners of that gentle and amorous people."

[30] See Leinfest, Hist. du Concile de Constance, tom. ii. p. 376.; and for the ecclesiastical history of the times, the *Annales* of Spondanus, the *Bibliothèque* of Dupin, tom. xii. and xxi. and xxi. volumes of the *History*, or rather the *Continuation*, of Fleury.

* I can discover no "pious horror" in the plain manner in which Chalcondyles relates this strange usage: — he says, *οὐδὲ ἀναχώνον τοῦτο γέρας ἑαυτοῖς κυβεῖν τὰς τὴ γυναικας αὐτῶν καὶ τὰς θυγατέρας*; yet these are expressions beyond what would be used, if

the ambiguous word *κυβεῖν* were taken in its more innocent sense. Nor can the phrase *παρέρχονται τὰς ἑαυτῶν γυναῖκας ἐν ταῖς ἐκκλησίαις*, well bear a less coarse interpretation. Gibbon is probably right as to the origin of this extraordinary mistake. — M.

emperor to the Vatican; and the siege of Constantinople almost tempted him to acquiesce in the double procession of the Holy Ghost. When Martin the Fifth ascended without a rival the chair of St. Peter, a friendly intercourse of letters and embassies was revived between the East and West. Ambition on one side, and distress on the other, dictated the same decent language of charity and peace: the artful Greek expressed a desire of marrying his six sons to Italian princesses; and the Roman, not less artful, despatched the daughter of the marquis of Montferrat, with a company of noble virgins, to soften, by their charms, the obstinacy of the schismatics. Yet under this mask of zeal, a discerning eye will perceive that all was hollow and insincere in the court and church of Constantinople. According to the vicissitudes of danger and repose, the emperor advanced or retreated; alternately instructed or disavowed his ministers; and escaped from an importunate pressure by urging the duty of inquiry, the obligation of collecting the sense of his patriarchs and bishops, and the impossibility of convening them at a time when the Turkish arms were at the gates of his capital. From a review of the public transactions it will appear that the Greeks insisted on three successive measures, a succour, a council, and a final re-union, while the Latins eluded the second, and only promised the first, as a consequential and voluntary reward of the third. But we have an opportunity of unfolding the most secret intentions of Manuel; as he explained them in a private conversation without artifice or disguise. In his declining age, the emperor had associated John Palæologus, the second of the name, and the eldest of his sons, on whom he devolved the greatest part of the authority and weight of government. One day, in the presence only of the historian Phranza (31), his favourite chamberlain, he opened to his colleague and successor the true principle of his negotiations with the pope (32). "Our last resource," said Manuel, "against the Turks is their fear of our union with the Latins, of the warlike nations of the West, who may arm for our relief" "and for their destruction. As often as you are threatened by the" "miscreants, present this danger before their eyes. Propose a

His
negotiations,
A. D.
1417—1423.

His private
motives.

[31] From his early youth, George Phranza, or Phranzes, was employed in the service of the state and palace; and Haecilius [de Script. Byzant. P. i. c. 40] has collected his life from his own writings. He was no more than four-and-twenty years of age at the death of Manuel, who recommended him in the strongest terms to his successor: *Imprimis vero hunc Phranzen tibi commendo, qui ministravit mihi fideliter et diligenter* (Phranzes, l. ii. c. 1.). Yet the emperor John was cold, and he preferred the service of the despots of Peloponnesus.

[32] See Phranzes, l. ii. c. 13. While so many manuscripts of the Greek original are extant in the libraries of Rome, Milan, the Escorial, &c. it is a matter of shame and reproach, that we should be reduced to the Latin version, or abstract, of James Pontanus [ad calcem Theophylact. Simocatta; Ingolstadt, 1604], so deficient in accuracy and elegance (Fabric. Bibliot. Græc. tom. vi. p. 615—620.).*

* The Greek text of Phranzes was edited by F. C. Alter, Vindobonæ, 1796. It has been re-edited by Bekker for the new edition of the Byzantines. Bonn, 1838. — M.

"council; consult on the means; but ever delay and avoid the convocation of an assembly, which cannot tend either to our spiritual or temporal emolument. The Latins are proud; the Greeks are obstinate; neither party will recede or retract; and the attempt of a perfect union will confirm the schism, alienate the churches, and leave us, without hope or defence, at the mercy of the Barbarians." Impatient of this salutary lesson, the royal youth arose from his seat, and departed in silence; and the wise monarch (continued Phranza) casting his eyes on me, thus resumed his discourse: "My son deems himself a great and heroic prince; but, alas! our miserable age does not afford scope for heroism or greatness. His daring spirit might have suited the happier times of our ancestors; but the present state requires not an emperor, but a cautious steward of the last relics of our fortunes. Well do I remember the lofty expectations which he built on our alliance with Mustapha; and much do I fear, that his rash courage will urge the ruin of our house, and that even religion may precipitate our downfall." Yet the experience and authority of Manuel preserved the peace, and eluded the council; till, in the seventy-eighth year of his age, and in the habit of a monk, he terminated his career, dividing his precious moveables among his children and the poor, his physicians and his favourite servants. Of his six sons (33) Andronicus the Second was invested with the principality of Thessalonica, and died of a leprosy soon after the sale of that city to the Venetians and its final conquest by the Turks. Some fortunate incidents had restored Peloponnesus, or the Morea, to the empire; and in his more prosperous days, Manuel had fortified the narrow isthmus of six miles (34) with a stone wall and one hundred and fifty-three towers. The wall was overthrown by the first blast of the Ottomans: the fertile peninsula might have been sufficient for the four younger brothers, Theodore and Constantine, Demetrius and Thomas; but they wasted in domestic contests the remains of their strength; and the least successful of the rivals were reduced to a life of dependence in the Byzantine palace.

His death.

*Zeal of
John Palaeologus II.
A. D.
1125—1137.*

The eldest of the sons of Manuel, John Palaeologus the Second, was acknowledged, after his father's death, as the sole emperor of the Greeks. He immediately proceeded to repudiate his wife, and to contract a new marriage with the princess of Trebizond: beauty was in his eyes the first qualification of an empress; and the clergy had yielded to his firm assurance, that unless he might be indulged

[33] See Durange, *Fam. Byzot.* p. 243—246.

[34] The exact measure of the Hexamilion, from sea to sea, was 3800 orgyia, or *toises*, of six Greek feet (Pharases, l. i. c. 38.), which would produce a Greek mile, still smaller than that of 600 French *toises*, which is assigned by D'Anville as still in use in Turkey. Five miles are commonly reckoned for the breadth of the isthmus. See the *Travels of Spon, Wheeler, and Chandler*.

in a divorce, he would retire to a cloister, and leave the throne to his brother Constantine. The first, and in truth the only, victory of Palæologus, was over a Jew (35), whom, after a long and learned dispute, he converted to the Christian faith; and this momentous conquest is carefully recorded in the history of the times. But he soon resumed the design of uniting the East and West; and, regardless of his father's advice, listened, as it should seem with sincerity, to the proposal of meeting the pope in a general council beyond the Adriatic. This dangerous project was encouraged by Martin the Fifth, and coldly entertained by his successor Eugenius, till, after a tedious negotiation, the emperor received a summons from the Latin assembly of a new character, the independent prelates of Basil, who styled themselves the representatives and judges of the Catholic church.

The Roman pontiff had fought and conquered in the cause of ecclesiastical freedom; but the victorious clergy were soon exposed to the tyranny of their deliverer; and his sacred character was invulnerable to those arms which they found so keen and effectual against the civil magistrate. Their great charter, the right of election, was annihilated by appeals, evaded by trusts or commendams, disappointed by reversionary grants, and superseded by previous and arbitrary reservations (36). A public auction was instituted in the court of Rome: the cardinals and favourites were enriched with the spoils of nations; and every country might complain that the most important and valuable benefices were accumulated on the heads of aliens and absentees. During their residence at Avignon, the ambition of the popes subsided in the meaner passions of avarice (37) and luxury: they rigorously imposed on the clergy the tributes of first-fruits and tenths; but they freely tolerated the impunity of vice, disorder, and corruption. These manifold scandals were aggravated by the great schism of the West, which continued above fifty years. In the furious conflicts of Rome and Avignon, the vices of the rivals were mutually exposed; and their precarious situation degraded their authority, relaxed their discipline, and multiplied their wants and exactions. To heal the wounds, and restore the monarchy, of the church, the synods of

Corruption of
the Latin
church.

Schism, A. D.
1377—1429.

(35) The first objection of the Jews is on the death of Christ: if it were voluntary, Christ was a suicide: which the emperor parries with a mystery. They then dispute on the conception of the Virgin, the sense of the prophecies, &c. (Pharsars, l. ii. c. 12. a whole chapter).

(36) In the treatise delle Materie Beneficarie of Fra-Paolo (in the xvth volume of the last, and best, edition of his works) the papal system is deeply studied and freely described. Should Rome and her religion be annihilated; this golden volume may still survive, a philosophical history, and a salutary warning.

(37) Pope John XXII. (in 1334) left behind him, at Avignon, eighteen millions of gold florins, and the value of seven millions more in plate and jewels. See the Chronicle of John Villani (l. xi. c. 20. in Muratori's Collection, tom. iii. p. 765.), whose brother received the account from the papal treasurers. A treasure of six or eight millions sterling in the xivth century is enormous, and almost incredible.

Council of
Pisa, A. D.
1409; of
Constance,
A. D.
1416—1418;

of Basil,
A. D.
1431—1443.

Their
opposition to
Eugenius IV.

Pisa and Constance (38) were successively convened; but these great assemblies, conscious of their strength, resolved to vindicate the privileges of the Christian aristocracy. From a personal sentence against two pontiffs, whom they rejected, and a third, their acknowledged sovereign, whom they deposed, the fathers of Constance proceeded to examine the nature and limits of the Roman supremacy; nor did they separate till they had established the authority, above the pope, of a general council. It was enacted, that, for the government and reformation of the church, such assemblies should be held at regular intervals; and that each synod, before its dissolution, should appoint the time and place of the subsequent meeting. By the influence of the court of Rome, the next convocation at Sienna was easily eluded; but the bold and vigorous proceedings of the council of Basil (39) had almost been fatal to the reigning pontiff, Eugenius the Fourth. A just suspicion of his design prompted the fathers to hasten the promulgation of their first decree, that the representatives of the church-militant on earth were invested with a divine and spiritual jurisdiction over all Christians, without excepting the pope; and that a general council could not be dissolved, prorogued, or transferred, unless by their free deliberation and consent. On the notice that Eugenius had fulminated a bull for that purpose, they ventured to summon, to admonish, to threaten, to censure, the contumacious successor of St. Peter. After many delays, to allow time for repentance, they finally declared, that, unless he submitted within the term of sixty days, he was suspended from the exercise of all temporal and ecclesiastical authority. And to mark their jurisdiction over the prince as well as the priest, they assumed the government of Avignon, annulled the alienation of the sacred patrimony, and protected Rome from the imposition of new taxes. Their boldness was justified, not only by the general opinion of the clergy, but by the support and power of the first monarchs of Christendom: the emperor Sigismund declared himself the servant and protector of the synod; Germany and France adhered to their cause; the duke of Milan was the enemy of Eugenius; and he was driven from the Vatican by an insurrection of the Roman people. Rejected at the same time by his temporal and spiritual subjects, submission was his only choice: by a most humiliating bull, the pope repealed his own acts, and ratified those of the council; incorporated his legates and car-

[38] A learned and liberal Protestant, M. Lenfant, has given a fair history of the councils of Pisa, Constance, and Basil, in six volumes in quarto; but the last part is the most hasty and imperfect, except in the account of the troubles of Bohemia.

[39] The original acts or minutes of the council of Basil are preserved in the public library, in twelve volumes in folio. Basil was a free city, conveniently situate on the Rhine, and guarded by the arms of the neighbouring and confederate Swiss. In 1459, the university was founded by pope Pius II. (Eneas Sylvius), who had been secretary to the council. But what is a council or an university, to the presses of Froben and the studies of Erasmus?

dinals with that venerable body; and seemed to resign himself to the decrees of the supreme legislature. Their fame pervaded the countries of the East: and it was in their presence that Sigismund received the ambassadors of the Turkish sultan (40), who laid at his feet twelve large vases, filled with robes of silk and pieces of gold. The fathers of Basil aspired to the glory of reducing the Greeks, as well as the Bohemians, within the pale of the church; and their deputies invited the emperor and patriarch of Constantinople to unite with an assembly which possessed the confidence of the Western nations. Palæologus was not averse to the proposal; and his ambassadors were introduced with due honours into the Catholic senate. But the choice of the place appeared to be an insuperable obstacle, since he refused to pass the Alps, or the sea of Sicily, and positively required that the synod should be adjourned to some convenient city in Italy, or at least on the Danube. The other articles of this treaty were more readily stipulated: it was agreed to defray the travelling expenses of the emperor, with a train of seven hundred persons (41), to remit an immediate sum of eight thousand ducats (42) for the accommodation of the Greek clergy; and in his absence to grant a supply of ten thousand ducats, with three hundred archers and some galleys, for the protection of Constantinople. The city of Avignon advanced the funds for the preliminary expenses; and the embarkation was prepared at Marseilles with some difficulty and delay.

Negotiations
with the
Greeks, A. D.
1434—1437.

In his distress, the friendship of Palæologus was disputed by the ecclesiastical powers of the West; but the dexterous activity of a monarch prevailed over the slow debates and inflexible temper of a republic. The decrees of Basil continually tended to circumscribe the despotism of the pope, and to erect a supreme and perpetual tribunal in the church. Eugenius was impatient of the yoke; and the union of the Greeks might afford a decent pretence for translating a rebellious synod from the Rhine to the Po. The independence of the fathers was lost if they passed the Alps: Savoy or Avignon, to which they acceded with reluctance, were described at Constantinople as situate far beyond the pillars of Hercules (43);

John
Palæologus
embarks in
the pope's
galleys, A. D.
1437, Nov. 4.

[40] This Turkish embassy, attested only by Cranzius, is related with some doubt by the annalist Spondanus, A. D. 1433, No. 25. tom. i. p. 824.

[41] Syropalus, p. 19. To this list, the Greeks appear to have exceeded the real numbers of the clergy and laity which afterwards attended the emperor and patriarch, but which are not clearly specified by the great ecclesiarch. The 75,000 *scoroi* which they asked in this negotiation of the pope (p. 9.) were more than they could hope or want.

[42] I use indifferently the words, *ducat* and *florin*, which derive their names, the former from the dukes of Milan, the latter from the republic of Florence. These gold pieces, the first that were coined in Italy, perhaps in the Latin world, may be compared in weight and value to one third of the English guinea.

[43] At the end of the Latin version of Phranzes, we read a long Greek epistle or declamation of George of Trebizond, who advises the emperor to prefer Eugenius and Italy. He treats with contempt the schismatic assembly of Basil, the Barbarians of Gaul and Germany, who had conspired to transport the chair of St. Peter beyond the Alps; *οὐ καὶ αὐτοὶ* (says he) *σε καὶ τὴν μετὰ σου*

the emperor and his clergy were apprehensive of the dangers of a long navigation; they were offended by an haughty declaration; that after suppressing the *new* heresy of the Bohemians, the council would soon eradicate the *old* heresy of the Greeks (44). On the side of Eugenius, all was smooth, and yielding, and respectful; and he invited the Byzantine monarch to heal by his presence the schism of the Latin, as well as of the Eastern, church. Ferrara, near the coast of the Adriatic, was proposed for their amicable interview; and with some indulgence of forgery and theft, a surreptitious decree was procured, which transferred the synod, with its own consent, to that Italian city. Nine galleys were equipped for this service at Venice, and in the isle of Candia; their diligence anticipated the slower vessels of Basil: the Roman admiral was commissioned to burn, sink, and destroy (45); and these priestly squadrons might have encountered each other in the same seas where Athens and Sparta had formerly contended for the pre-eminence of glory. Assailed by the importunity of the factions, who were ready to fight for the possession of his person, Palæologus hesitated before he left his palace and country on a perilous experiment. His father's advice still dwelt on his memory; and reason must suggest, that since the Latins were divided among themselves, they could never unite in a foreign cause. Sigismund dissuaded the unreasonable adventure; his advice was impartial, since he adhered to the council; and it was enforced by the strange belief, that the German Cæsar would nominate a Greek his heir and successor in the empire of the West (46). Even the Turkish sultan was a counsellor whom it might be unsafe to trust, but whom it was dangerous to offend. Amurath was unskilled in the disputes, but he was apprehensive of the union, of the Christians. From his own treasures, he offered to relieve the wants of the Byzantine court; yet he declared with seeming magnanimity, that Constantinople should be secure and inviolate, in the absence of her sovereign (47). The resolution of Palæologus was decided by the most splendid gifts and the most specious promises: he wished to escape for a while from a scene of danger and distress; and after dismissing with an ambiguous answer

ἀνέσθων ἔτι τῶν Ἑρκαλίων στήλων καὶ περὶ Γαδύραν ἐξέλθουσι. Was Constantinople unprovided with a ship?

[44] Syropulus (p. 26—31.) attests his own indignation, and that of his countrymen; and the Basil deputies, who excused the rash declaration, could neither deny nor alter an act of the council.

[45] Condolmieri, the pope's nephew and admiral, expressly declared, ὅτι ὁρμητὸν ἔχει παρὰ τοῦ Πάπα ἵνα πελώρησιν ὅπου ἂν εὕρη τὰ πύργια τοῦ Σουλτανοῦ, καὶ εἰ δυνατόν, καταλάβῃ καὶ ἀφανίσῃ. The naval orders of the synod were less peremptory, and, till the hostile squadrons appeared, both parties tried to conceal their quarrel from the Greeks.

[46] Syropulus mentions the hopes of Palæologus (p. 36.), and the last advice of Sigismund (p. 37.). At Corfu, the Greek emperor was informed of his friend's death; had he known it sooner, he would have returned home (p. 79.)

[47] Phrassus himself, though from different motives, was of the advice of Amurath [l. ii. c. 13.]. Utinam ne synodus ista unquam fuisset, si tantis offensamini & detrimentis paritura erat. This Turkish embassy is likewise mentioned by Syropulus (p. 38.); and Amurath kept his word. He might threaten (p. 125. 219.), but he never attacked, the city.

the messengers of the council, he declared his intention of embarking in the Roman galleys. The age of the patriarch Joseph was more susceptible of fear than of hope; he trembled at the perils of the sea, and expressed his apprehension, that his feeble voice, with thirty perhaps of his orthodox brethren, would be oppressed in a foreign land by the power and numbers of a Latin synod. He yielded to the royal mandate, to the flattering assurance, that he would be heard as the oracle of nations, and to the secret wish of learning from his brother of the West, to deliver the church from the yoke of kings (48). The five *cross-bearers*, or dignitaries, of St. Sophia, were bound to attend his person; and one of these, the great ecclesiarch or preacher, Sylvester Syropulus (49), has composed a free and curious history (50) of the *false union* (51). Of the clergy that reluctantly obeyed the summons of the emperor and the patriarch, submission was the first duty, and patience the most useful virtue. In a chosen list of twenty bishops, we discover the metropolitan titles of Heraclea and Cyzicus, Nice and Nicomedia, Ephesus and Trebizond, and the personal merit of Mark and Bessarion, who, in the confidence of their learning and eloquence, were promoted to the episcopal rank. Some monks and philosophers were named to display the science and sanctity of the Greek church; and the service of the choir was performed by a select band of singers and musicians. The patriarchs of Alexandria, Antioch, and Jerusalem, appeared by their genuine or fictitious deputies; the primate of Russia represented a national church, and the Greeks might contend with the Latins in the extent of their spiritual empire. The precious vases of St. Sophia were exposed to the winds and waves, that the patriarch might officiate with becoming splendour: whatever gold the emperor could procure, was expended in the massy ornaments of his bed and chariot (52); and

[48] The reader will smile at the simplicity with which he imparted these hopes to his favourites: τοις ἀρχιερεῶσι καὶ τοῖς ἐπισκοποῦσι ἀποστολὴν ἔλαμψε καὶ διὰ τοῦ Πάπα ἰσχυρῶς ἐκινεῖσθαι τὴν βασιλεὺς ἀπὸ τῆς ἀποστάσεως αὐτοῦ δευλίαν; παρὰ τοῦ βασιλέως (p. 92.). Yet it would have been difficult for him to have practised the lessons of Gregory VII.

[49] The Christian name of Sylvester is borrowed from the Latin calendar. In modern Greek, σούλας, as a diminutive, is added to the end of words: nor can any misreading of Creighton, the editor, excuse his changing into Syropulus (Squros, fuscus) the Syropulus of his own manuscript, whose name is subscribed with his own hand in the acts of the council of Florence. Why might not the author be of Syrian extraction?

[50] From the conclusion of the history, I should fix the date to the year 1444, four years after the synod, when the great ecclesiarch had abdicated his office (section xii. p. 350–351). His passions were cooled by time and retirement; and, although Syropulus is often partial, he is never intemperate.

[51] *Vera historia unionis non veræ inter Græcos et Latinos (Hæcæ Comitia, 1660, in folio)* was first published with a loose and florid version, by Robert Creighton, chaplain to Charles II. in his exile. The seal of the editor has prefixed a polemic title, for the beginning of the original is wanting. Syropulus may be ranked with the best of the Byzantine writers for the merit of his narration, and even of his style; but he is excluded from the orthodox collections of the councils.

[52] Syropulus (p. 63.) simply expresses his intention ἵνα οὕτως περικλυτὸν ἐκ τῶν μεγάλων βασιλείων παρ' ἑσθίων νομιζοίτο; and the Latin of Creighton may afford a specimen of his florid paraphrase. Ut pompa circumductus noster Imperator Italice populi aliquis decoratus Jupiter ædeoretur, aut Cræsus ex opulenta Lydiæ.

while they affected to maintain the prosperity of their ancient fortune, they quarrelled for the division of fifteen thousand ducats, the first alms of the Roman pontiff. After the necessary preparations, John Palæologus, with a numerous train, accompanied by his brother Demetrius, and the most respectable persons of the church and state, embarked in eight vessels with sails and oars, which steered through the Turkish streights of Gallipoli to the Archipelago, the Morea, and the Adriatic Gulf (53).

His triumphal
entry at
Venice, A. D.
1458, Feb. 9;

After a tedious and troublesome navigation of seventy-seven days, this religious squadron cast anchor before Venice; and their reception proclaimed the joy and magnificence of that powerful republic. In the command of the world, the modest Augustus had never claimed such honours from his subjects as were paid to his feeble successor by an independent state. Seated on the poop, on a lofty throne, he received the visit, or, in the Greek style, the *adoration*, of the doge and senators (54). They sailed in the Bucentaur, which was accompanied by twelve stately galleys: the sea was overspread with innumerable gondolas of pomp and pleasure; the air resounded with music and acclamations; the mariners, and even the vessels, were dressed in silk and gold; and in all the emblems and pageants, the Roman eagles were blended with the lions of St. Mark. The triumphal procession, ascending the great canal, passed under the bridge of the Rialto; and the Eastern strangers gazed with admiration on the palaces, the churches, and the populousness of a city, that seems to float on the bosom of the waves (55). They sighed to behold the spoils and trophies with which it had been decorated after the sack of Constantinople. After an hospitable entertainment of fifteen days, Palæologus pursued his journey by land and water from Venice to Ferrara; and on this occasion the pride of the Vatican was tempered by policy to indulge the ancient dignity of the emperor of the East. He made his entry on a black horse; but a milk-white steed, whose trappings were embroidered with golden eagles, was led before him; and the canopy was borne over his head by the princes of Este, the sons or kinsmen of Nicholas, marquis of the city, and a sovereign more powerful than himself (56). Palæologus did not alight till he reached the

into Ferrara,
Feb. 28.

[53] Although I cannot stop to quote Syropoulos for every fact, I will observe that the navigation of the Greeks from Constantinople to Venice and Ferrara is contained in the 16th section (p. 67—100.), and that the historian has the uncommon talent of placing each scene before the reader's eye.

[54] At the time of the synod, Phranzes was in Peloponnesus; but he received from the despot Demetrius a faithful account of the honourable reception of the emperor and patriarch both at Venice and Ferrara [Dux. . . . ardentem Imperatorem adorant], which are more slightly mentioned by the Latins (l. ii. c. 14, 15, 16.).

[55] The astonishment of a Greek prince and a French ambassador (Mémoires de Philippe de Comines, l. vi. c. 18.) at the sight of Venice, abundantly prove, that in the 15th century it was the first and most splendid of the Christian cities. For the spoils of Constantinople at Venice, see Syropoulos (p. 87.).

[56] Nicholas III. of Este reigned forty-eight years [A. D. 1393—1441], and was lord of Ferrara,

bottom of the staircase: the pope advanced to the door of the apartment; refused his proffered genuflection; and, after a paternal embrace, conducted the emperor to a seat on his left hand. Nor would the patriarch descend from his galley, till a ceremony, almost equal, had been stipulated between the bishops of Rome and Constantinople. The latter was saluted by his brother with a kiss of union and charity; nor would any of the Greek ecclesiastics submit to kiss the feet of the Western primate. On the opening of the synod, the place of honour in the centre was claimed by the temporal and ecclesiastical chiefs; and it was only by alleging that his predecessors had not assisted in person at Nice or Chalcedon, that Eugenius could evade the ancient precedents of Constantine and Marcian. After much debate, it was agreed that the right and left sides of the church should be occupied by the two nations; that the solitary chair of St. Peter should be raised the first of the Latin line; and that the throne of the Greek emperor, at the head of his clergy, should be equal and opposite to the second place, the vacant seat of the emperor of the West (57).

But as soon as festivity and form had given place to a more serious treaty, the Greeks were dissatisfied with their journey, with themselves, and with the pope. The artful pencil of his emissaries had painted him in a prosperous state; at the head of the princes and prelates of Europe, obedient at his voice, to believe and to arm. The thin appearance of the universal synod of Ferrara betrayed his weakness; and the Latins opened the first session with only five archbishops, eighteen bishops, and ten abbots, the greatest part of whom were the subjects or countrymen of the Italian pontiff. Except the duke of Burgundy, none of the potentates of the West condescended to appear in person, or by their ambassadors; nor was it possible to suppress the judicial acts of Basil against the dignity and person of Eugenius, which were finally concluded by a new election. Under these circumstances, a truce or delay was asked and granted, till Palæologus could expect from the consent of the Latins some temporal reward for an unpopular union; and, after the first session, the public proceedings were adjourned above six months. The emperor, with a chosen band of his favourites and *Janizaries*, fixed his summer residence at a pleasant spacious monastery, six miles from Ferrara; forgot, in the pleasures of the chase, the distress of the church and state; and persisted in destroying the game, without listening to the just complaints of the

Council of
the Greeks
and Latins at
Ferrara and
Florence,
A. D. 1438,
Oct. 8—
A. D. 1439,
July 6.

Modesa, Reggio, Parma, Rovigo, and Comacchio. See his Life in Muratori (*Antichità Estease*, tom. ii. p. 159—201.).

[57] The latio vulgar was provoked to laughter at the strange dresses of the Greeks, and especially the length of their garments, their sleeves, and their beards; nor was the emperor distinguished, except by the purple colour, and his dandem or tiara with a jewel on the top (*Bibliotheca Illustrata*, p. 31.). Yet another spectator confesses, that the Greek fashion was *plus grave et plus digne* than the Italian (*Vespasiano*, in *Vit. Eugen. IV.* in Muratori, tom. xlv. p. 261.).

marquis or the husbandman (58). In the mean while, his unfortunate Greeks were exposed to all the miseries of exile and poverty; for the support of each stranger, a monthly allowance was assigned of three or four gold florins; and although the entire sum did not amount to seven hundred florins, a long arrear was repeatedly incurred by the indigence or policy of the Roman court (59). They sighed for a speedy deliverance, but their escape was prevented by a triple chain: a passport from their superiors was required at the gates of Ferrara; the government of Venice had engaged to arrest and send back the fugitives; and inevitable punishment awaited them at Constantinople; excommunication, fines, and a sentence, which did not respect the sacerdotal dignity, that they should be stripped naked and publicly whipped (60). It was only by the alternative of hunger or dispute that the Greeks could be persuaded to open the first conference; and they yielded with extreme reluctance to attend from Ferrara to Florence the rear of a flying synod. This new translation was urged by inevitable necessity: the city was visited by the plague; the fidelity of the marquis might be suspected; the mercenary troops of the duke of Milan were at the gates; and as they occupied Romagna, it was not without difficulty and danger that the pope, the emperor, and the bishops, explored their way through the unfrequented paths of the Apennine (61).

Yet all these obstacles were surmounted by time and policy. The violence of the fathers of Basil rather promoted than injured the cause of Eugenius: the nations of Europe abhorred the schism, and disowned the election, of Felix the Fifth, who was successively a duke of Savoy, an hermit, and a pope; and the great princes were gradually reclaimed by his competitor to a favourable neutrality and a firm attachment. The legates, with some respectable members, deserted to the Roman army, which insensibly rose in numbers and reputation; the council of Basil was reduced to thirty-nine bishops, and three hundred of the inferior clergy (62);

[58] For the emperor's hunting, see Syropulus (p. 134, 144, 191.). The pope had sent him eleven miserable hawks; but he bought a strong and swift horse that came from Russia. The name of *Janisaries* may surprise; but the name, rather than the institution, had passed from the Ottoman, to the Byzantine, court, and is often used to the last age of the empire.

[59] The Greeks obtained, with much difficulty, that instead of provisions, money should be distributed, four florins per month to the persons of honourable rank, and three florins to their servants, with an addition of thirty more to the emperor, twenty-five to the patriarch, and twenty to the prince, or despot, Demetrius. The payment of the first month amounted to 691 florins, a sum which will not allow us to reckon above 260 Greeks of every condition (Syropulus, p. 104, 105.) On the 20th October, 1438, there was an arrear of four months; in April, 1439, of three; and of five and a half in July, at the time of the oecum. (p. 172, 225, 271.).

[60] Syropulus (p. 141, 142, 204, 221.) deplors the imprisonment of the Greeks, and the tyranny of the emperor and patriarch.

[61] The wars of Italy are most clearly represented in the ninth volume of the *Annals* of Muratori. The schismatic Greek, Syropulus (p. 145.), appears to have exaggerated the fear and disorder of the pope in his retreat from Ferrara to Florence, which is proved by the acts to have been somewhat more decorous and deliberate.

[62] Syropulus is pleased to reckon seven hundred prelates in the council of Basil. The error is

while the Latins of Florence could produce the subscriptions of the pope himself, eight cardinals, two patriarchs, eight archbishops, fifty-two bishops, and forty-five abbots, or chiefs of religious orders. After the labour of nine months, and the debates of twenty-five sessions, they attained the advantage and glory of the reunion of the Greeks. Four principal questions had been agitated between the two churches; 1. The use of unleavened bread in the communion of Christ's body. 2. The nature of purgatory. 3. The supremacy of the pope. And, 4. The single or double procession of the Holy Ghost. The cause of either nation was managed by ten theological champions: the Latins were supported by the inexhaustible eloquence of cardinal Julian; and Mark of Ephesus and Bessarion of Nice were the bold and able leaders of the Greek forces. We may bestow some praise on the progress of human reason, by observing, that the first of these questions was *now* treated as an immaterial rite, which might innocently vary with the fashion of the age and country. With regard to the second, both parties were agreed in the belief of an intermediate state of purgation for the venial sins of the faithful; and whether their souls were purified by elemental fire was a doubtful point, which in a few years might be conveniently settled on the spot by the disputants. The claims of supremacy appeared of a more weighty and substantial kind; yet by the Orientals the Roman bishop had ever been respected as the first of the five patriarchs; nor did they scruple to admit, that his jurisdiction should be exercised agreeably to the holy canons; a vague allowance, which might be defined or eluded by occasional convenience. The procession of the Holy Ghost from the Father alone, or from the Father and the Son, was an article of faith which had sunk much deeper into the minds of men; and in the sessions of Ferrara and Florence, the Latin addition of *filioque* was subdivided into two questions, whether it were legal, and whether it were orthodox. Perhaps it may not be necessary to boast on this subject of my own impartial indifference; but I must think that the Greeks were strongly supported by the prohibition of the council of Chalcedon, against adding any article whatsoever to the creed of Nice, or rather of Constantinople (63). In earthly affairs, it is not easy to conceive how an assembly of legislators can bind their successors invested with powers equal to their own. But the dictates of inspiration must be true and unchangeable; nor should a private bishop, or a provincial synod,

manifest, and perhaps voluntary. That extravagant number could not be supplied by all the ecclesiastics of every degree who were present at the council, nor by all the absent bishops of the West, who, expressly or tacitly, might adhere to its decrees.

(63) The Greeks, who disliked the union, were unwilling to sally from this strong fortress (p. 478. 193: 195. 202. of Syropulus.). The shame of the Latins was aggravated by their producing an old MS. of the second council of Nice, with *filioque* in the Nicene creed. A palpable forgery! (p. 173.)

have presumed to innovate against the judgment of the Catholic church. On the substance of the doctrine, the controversy was equal and endless: reason is confounded by the procession of a deity; the Gospel, which lay on the altar, was silent; the various texts of the fathers might be corrupted by fraud or entangled by sophistry; and the Greeks were ignorant of the characters and writings of the Latin saints (64). Of this at least we may be sure, that neither side could be convinced by the arguments of their opponents. Prejudice may be enlightened by reason, and a superficial glance may be rectified by a clear and more perfect view of an object adapted to our faculties. But the bishops and monks had been taught from their infancy to repeat a form of mysterious words: their national and personal honour depended on the repetition of the same sounds; and their narrow minds were hardened and inflamed by the acrimony of a public dispute.

Negotiations
with the
Greeks.

While they were lost in a cloud of dust and darkness, the pope and emperor were desirous of a seeming union, which could alone accomplish the purposes of their interview; and the obstinacy of public dispute was softened by the arts of private and personal negotiation. The patriarch Joseph had sunk under the weight of age and infirmities; his dying voice breathed the counsels of charity and concord, and his vacant benefice might tempt the hopes of the ambitious clergy. The ready and active obedience of the archbishops of Russia and Nice, of Isidore and Bessarion, was prompted and recompensed by their speedy promotion to the dignity of cardinals. Bessarion, in the first debates, had stood forth the most strenuous and eloquent champion of the Greek church; and if the apostate, the bastard, was reprobated by his country (65), he appears in ecclesiastical story a rare example of a patriot who was recommended to court-favour by loud opposition and well-timed compliance. With the aid of his two spiritual coadjutors, the emperor applied his arguments to the general situation and personal characters of the bishops, and each was successively moved by authority and example. Their revenues were in the hands of the Turks, their persons in those of the Latins: an episcopal treasure, three robes and forty ducats, was soon exhausted (66): the hopes of their return still depended on the ships of Venice and the alms of Rome; and such was their indigence, that their arrears, the payment of a

[64] Ὁς ἰσχυρὸς [said an eminent Greek] ὅταν εἰς τὰς ἐκκλησίας λατρίαν οὐ προσκυνῶν τινα τῶν ἑταίρων ἄγίων, ἔπει οὐδὲ γνωρίζω τινα (Syropulus, p. 109.). See the perplexity of the Greeks (p. 217, 218, 252, 253, 273.).

[65] See the polite altercation of Mark and Bessarion in Syropulus (p. 257.), who never dissembles the vices of his own party, and fairly praises the virtues of the Latins.

[66] For the poverty of the Greek bishops, see a remarkable passage of Ducas (c. 31.). One had possessed, for his whole property, three old gowns, &c. By teaching one-and-twenty years in his monastery, Bessarion himself had collected forty gold florins; but of these, the archbishop had expended twenty-eight in his voyage from Peloponnesus, and the remainder at Constantinople (Syropulus, p. 127.).

debt, would be accepted as a favour, and might operate as a bribe (67). The danger and relief of Constantinople might excuse some prudent and pious dissimulation; and it was insinuated, that the obstinate heretics who should resist the consent of the East and West would be abandoned in a hostile land to the revenge or justice of the Roman pontiff (68). In the first private assembly of the Greeks, the formulary of union was approved by twenty-four, and rejected by twelve, members; but the five *cross-bearers* of St. Sophia, who aspired to represent the patriarch, were disqualified by ancient discipline; and their right of voting was transferred to an obsequious train of monks, grammarians, and profane laymen. The will of the monarch produced a false and servile unanimity, and no more than two patriots had courage to speak their own sentiments and those of their country. Demetrius, the emperor's brother, retired to Venice, that he might not be witness of the union; and Mark of Ephesus, mistaking perhaps his pride for his conscience, disclaimed all communion with the Latin heretics, and avowed himself the champion and confessor of the orthodox creed (69). In the treaty between the two nations, several forms of consent were proposed, such as might satisfy the Latins, without dishonouring the Greeks; and they weighed the scruples of words and syllables, till the theological balance trembled with a slight preponderance in favour of the Vatican. It was agreed (I must entreat the attention of the reader), that the Holy Ghost proceeds from the Father *and* the Son, as from one principle and one substance; that he proceeds *by* the Son, being of the same nature and substance, and that he proceeds from the Father *and* the Son, by one *spiration* and production. It is less difficult to understand the articles of the preliminary treaty; that the pope should defray all the expenses of the Greeks in their return home; that he should annually maintain two galleys and three hundred soldiers for the defence of Constantinople; that all the ships which transported pilgrims to Jerusalem should be obliged to touch at that port; that as often as they were required, the pope should furnish ten galleys for a year, or twenty for six months; and that he should powerfully solicit the princes of Europe, if the emperor had occasion for land-forces.

The same year, and almost the same day, were marked by the deposition of Eugenius at Basil; and, at Florence, by his re-union of the Greeks and Latins. In the former synod (which he styled

Eugenius
deposed at
Basil, A. D.
1438, June 26.

(67) Syropulus denies that the Greeks received any money before they had subscribed the act of union (p. 283.); yet he relates some suspicious circumstances; and their bribery and corruption are positively affirmed by the historian Ducas.

(68) The Greeks most piteously express their own fears of exile and perpetual slavery (Syropul. p. 195.); and they were strongly moved by the emperor's threats (p. 260.).

(69) I had forgot another popular and orthodox promoter: a favourite hound, who usually lay quiet on the foot-cloth of the emperor's throne; but who barked most furiously while the act of union was reading, without being silenced by the soothing or the lashes of the royal attendants (Syropul. p. 265, 266.).

Re-union of
the Greeks at
Florence,
A. D. 1438,
July 6.

indeed an assembly of *dæmons*), the pope was branded with the guilt of simony, perjury, tyranny, heresy, and schism (70); and declared to be incorrigible in his vices, unworthy of any title, and incapable of holding any ecclesiastical office. In the latter, he was revered as the true and holy vicar of Christ, who, after a separation of six hundred years, had reconciled the Catholics of the East and West in one fold, and under one shepherd. The act of union was subscribed by the pope, the emperor, and the principal members of both churches; even by those who, like Syropulus (71), had been deprived of the right of voting. Two copies might have sufficed for the East and West; but Eugenius was not satisfied, unless four authentic and similar transcripts were signed and attested as the monuments of his victory (72). On a memorable day, the sixth of July, the successors of St. Peter and Constantine ascended their thrones; the two nations assembled in the cathedral of Florence; their representatives, cardinal Julian and Bessarion archbishop of Nice, appeared in the pulpit, and, after reading in their respective tongues the act of union, they mutually embraced, in the name and the presence of their applauding brethren. The pope and his ministers then officiated according to the Roman liturgy; the creed was chanted with the addition of *filioque*; the acquiescence of the Greeks was poorly excused by their ignorance of the harmonious, but inarticulate, sounds (73); and the more scrupulous Latins refused any public celebration of the Byzantine rite. Yet the emperor and his clergy were not totally unmindful of national honour. The treaty was ratified by their consent: it was tacitly agreed that no innovation should be attempted in their creed or ceremonies: they spared, and secretly respected, the generous firmness of Mark of Ephesus; and, on the decease of the patriarch, they refused to elect his successor, except in the cathedral of St. Sophia. In the distribution of public and private rewards, the liberal pontiff exceeded their hopes and his promises: the Greeks, with less pomp and pride, returned by the same road of Ferrara and Venice; and their reception at Constantinople was such as will be described in the following chapter (74). The success of the first trial encouraged Euge-

Their return
to Constanti-
nople, A. D.
1444, Feb. 1.

(70) From the original Lives of the Popes, in Moratori's Collection (tom. iii. p. ii. tom. xiv.), the manners of Eugenius IV. appear to have been decent, and even exemplary. His situation, exposed to the world and to his enemies, was a restraint, and is a pledge.

(71) Syropulus, rather than subscribe, would have assisted, as the least evil, at the ceremony of the union. He was compelled to do both; and the great ecclesiarch poorly excuses his submission to the emperor (p. 299—292.).

(72) None of these original acts of union can at present be produced. Of the ten MSS. that are preserved (five at Rome, and the remainder at Florence, Bologna, Venice, Paris, and London), nine have been examined by an accurate critic (M. de Brequigny), who condemns them for the variety and imperfections of the Greek signatures. Yet several of these may be esteemed as authentic copies, which were subscribed at Florence, before (25th of August, 1439,) the final separation of the pope and emperor (Mémoires de l'Académie des Inscriptions, tom. xliii. p. 287—311.).

(73) *Ἡμεῖς δὲ ἐκ ἀρχαίων ἰδοῦντες φωνὰς* (Syropul. p. 297.).

(74) In their return, the Greeks conversed at Bologna with the ambassadors of England; and after

nus to repeat the same edifying scenes; and the deputies of the Armenians, the Maronites, the Jacobites of Syria and Egypt, the Nestorians and the Ethiopians, were successively introduced, to kiss the feet of the Roman pontiff, and to announce the obedience and the orthodoxy of the East: These Oriental embassies, unknown in the countries which they presumed to represent (75), diffused over the West the fame of Eugenius; and a clamour was artfully propagated against the remnant of a schism in Switzerland and Savoy, which alone impeded the harmony of the Christian world. The vigour of opposition was succeeded by the lassitude of despair: the council of Basil was silently dissolved; and Felix, renouncing the tiara, again withdrew to the devout or delicious hermitage of Ripaille (76). A general peace was secured by mutual acts of oblivion and indemnity: all ideas of reformation subsided; the popes continued to exercise and abuse their ecclesiastical despotism; nor has Rome been since disturbed by the mischiefs of a contested election (77).

Final peace
of the church,
A. D. 1449.

The journeys of three emperors were unavailing for their temporal, or perhaps their spiritual, salvation; but they were productive of a beneficial consequence; the revival of the Greek learning in Italy, from whence it was propagated to the last nations of the West and North. In their lowest servitude and depression, the subjects of the Byzantine throne were still possessed of a golden key that could unlock the treasures of antiquity; of a musical and prolific language, that gives a soul to the objects of sense, and a body to the abstractions of philosophy. Since the barriers of the monarchy, and even of the capital, had been trampled under foot, the various Barbarians had doubtless corrupted the form and substance of the national dialect; and ample glossaries have been composed, to interpret a multitude of words, of Arabic, Turkish, Slavonian, Latin, or French origin (78). But a purer idiom was spoken in the

State of the
Greek
language at
Constantinople,
A. D.
1390—1453.

some questions and answers, these impartial strangers laughed at the pretended union of Florence (Stropal. p. 307.).

(75) So nugatory, or rather so fabulous, are these remains of the Nestorians, Jacobites, &c. that I have turned over, without success, the *Bibliotheca Orientalis* of Assemanus, a faithful slave of the Vatican.

(76) Ripaille is situate near Thonon in Savoy, on the southern side of the lake of Geneva. It is now a Carthusian abbey; and Mr. Addison (*Travels into Italy*, vol. ii. p. 147, 148, of Baskerville's edition of his works) has celebrated the place and the founder. *Aneas Sylvius*, and the fathers of Basil, ascribed the austere life of the ducal hermit; but the French and Italian proverbs most unkindly attest the popular opinion of his luxury.

(77) In this account of the councils of Basil, Ferrara, and Florence, I have consulted the original acts, which fill the xvith and xvijth tomes of the edition of Venice, and are closed by the perspicuous, though partial, history of Augustin Patricius, an Italian of the xvth century. They are digested and abridged by Dupin (*Bibliothèque Eccles. tom. xii.*), and the continuator of Fleury (num. xxii.); and the respect of the Gallican church for the adverse parties confines their members to an awkward moderation.

(78) In the first attempt, Meursius collected 3000 Græco-barbarous words, in which, in a second edition, he subjoined 1800 more; yet what plentiful gleanings did he leave to Porcius, Du-cange, Fabrotti, the *Hollandists*, &c. (*Fabric. Bibliot. Græc. tom. 2. p. 101, &c.*). Some Persian words may be found in Xenophon, and some Latin ones in Plutarch; and such is the inevitable effect

court and taught in the college; and the flourishing state of the language is described, and perhaps embellished, by a learned Italian (79), who, by a long residence, and noble marriage (80), was naturalised at Constantinople about thirty years before the Turkish conquest. "The vulgar speech," says Philolphus (81), "has been depraved by the people, and infected by the multitude of strangers and merchants, who every day flock to the city and mingle with the inhabitants. It is from the disciples of such a school that the Latin language received the versions of Aristotle and Plato; so obscure in sense, and in spirit so poor. But the Greeks who have escaped the contagion, are those whom we follow; and they alone are worthy of our imitation. In familiar discourse, they still speak the tongue of Aristophanes and Euripides, of the historians and philosophers of Athens; and the style of their writings is still more elaborated and correct. The persons who, by their birth and offices, are attached to the Byzantine court, are those who maintain, with the least alloy, the ancient standard of elegance and purity; and the native graces of language most conspicuously shine among the noble matrons, who are excluded from all intercourse with foreigners. With foreigners do I say? They live retired and sequestered from the eyes of their fellow-citizens. Seldom are they seen in the streets; and when they leave their houses, it is in the dusk of evening, on visits to the churches and their nearest kindred. On these occasions, they are on horseback, covered with a veil, and encompassed by their parents, their husbands, or their servants (82)."

Among the Greeks a numerous and opulent clergy was dedicated to the service of religion: their monks and bishops have ever been distinguished by the gravity and austerity of their manners; nor were they diverted, like the Latin priests, by the pursuits and pleasures of a secular, and even military life. After a large deduction for the time and talents that were lost in the devotion, the laziness,

of war and commerce; but the form and substance of the language were not affected by this slight alloy.

(79) The Life of Francis Philolphus, a sophist, proud, restless, and rapacious, has been diligently composed by Lauriot (*Mémoires de l'Académie des Inscriptions*, tom. x. p. 691—751.) and Tiraboschi (*Storia della Letteratura Italiana*, tom. vii. p. 282—294.) for the most part from his own letters. His elaborate writings, and those of his contemporaries, are forgotten: but their familiar epistles still describe the men and the times.

(80) He married, and had perhaps debauched, the daughter of John, and the grand-daughter of Manuel Chrysosus. She was young, beautiful, and wealthy; and her noble family was allied to the Dorians of Greece and the emperors of Constantinople.

(81) *Græci quibus lingua depravata non sit. . . . ita loquuntur vulgo hæc etiam tempestate ut Aristophanes comicus, aut Euripides tragicus, ut oratores omnes, ut historiographi, ut philosophi. . . . litterati autem homines et doctus et emendatus. . . . Nam viri solici veterum sermonis dignitatem atque elegantiam retinebant in primisque ipse nobiles mulieres; quibus cum nullum esset omnino cum viris peregrinis commercium, merus ille ac purus Græcorum sermo servabatur intactus* (Philolph. *Epist.* ad ann. 1451, apud Rodium, p. 188, 189.). He observes in another passage, *uxor illa mea Theodora locutione erat admodum moderata et summi et maxime Attica.*

(82) Philolphus, absurdly enough, derives this Greek or Oriental jealousy from the manners of ancient Rome.

and the discord, of the church and cloister, the more inquisitive and ambitious minds would explore the sacred and profane erudition of their native language. The ecclesiastics presided over the education of youth; the schools of philosophy and eloquence were perpetuated till the fall of the empire; and it may be affirmed, that more books and more knowledge were included within the walls of Constantinople, than could be dispersed over the extensive countries of the West (83). But an important distinction has been already noticed: the Greeks were stationary or retrograde, while the Latins were advancing with a rapid and progressive motion. The nations were excited by the spirit of independence and emulation; and even the little world of the Italian states contained more people and industry than the decreasing circle of the Byzantine empire. In Europe, the lower ranks of society were relieved from the yoke of feudal servitude; and freedom is the first step to curiosity and knowledge. The use, however rude and corrupt, of the Latin tongue had been preserved by superstition; the universities, from Bologna to Oxford (84), were peopled with thousands of scholars; and their misguided ardour might be directed to more liberal and manly studies. In the resurrection of science, Italy was the first that cast away her shroud; and the eloquent Petrarch, by his lessons and his example, may justly be applauded as the first harbinger of day. A purer style of composition, a more generous and rational strain of sentiment, flowed from the study and imitation of the writers of ancient Rome; and the disciples of Cicero and Virgil approached, with reverence and love, the sanctuary of their Grecian masters. In the sack of Constantinople, the French, and even the Venetians, had despised and destroyed the works of Lysippus and Homer: the monuments of art may be annihilated by a single blow; but the immortal mind is renewed and multiplied by the copies of the pen; and such copies it was the ambition of Petrarch and his friends to possess and understand. The arms of the Turks undoubtedly pressed the flight of the muses; yet we may tremble at the thought, that Greece might have been overwhelmed, with her schools and libraries, before Europe had emerged from the deluge of barbarism; that the seeds of science might have been scattered by the winds, before the Italian soil was prepared for their cultivation.

The most learned Italians of the fifteenth century have confessed and applauded the restoration of Greek literature, after a long

Comparison
of the Greeks
and Latins.

[83] See the state of learning in the thirteenth and fourteenth centuries, in the learned and judicious Nothheim (Institut. Hist. Ecclæ. p. 434—440. 490—494.).

[84] At the end of the sixteenth century, there existed in Europe about fifty universities, and of those the foundation of ten or twelve is prior to the year 1300. They were crowded in proportion to their scarcity. Bologna contained 10,000 students, chiefly of the civil law. In the year 1357 the number at Oxford had decreased from 30,000 to 6000 scholars (Henry's History of Great Britain, vol. iv. p. 478.). Yet even this decrease is much superior to the present list of the members of the university.

Revival of
the Greek
learning in
Italy.

oblivion of many hundred years (85). Yet in that country, and beyond the Alps, some names are quoted; some profound scholars, who in the darker ages were honourably distinguished by their knowledge of the Greek tongue; and national vanity has been loud in the praise of such rare examples of erudition. Without scrutinising the merit of individuals, truth must observe, that their science is without a cause, and without an effect; that it was easy for them to satisfy themselves and their more ignorant contemporaries; and that the idiom, which they had so marvellously acquired, was transcribed in few manuscripts, and was not taught in any university of the West. In a corner of Italy, it faintly existed as the popular, or at least as the ecclesiastical, dialect (86). The first impression of the Doric and Ionic colonies has never been completely erased; the Calabrian churches were long attached to the throne of Constantinople; and the monks of St. Basil pursued their studies in Mount Athos and the schools of the East. Calabria was the native country of Barlaam, who has already appeared as a sectary and an ambassador; and Barlaam was the first who revived, beyond the Alps, the memory, or at least the writings, of Homer (87). He is described, by Petrarch and Boccace (88), as a man of a diminutive stature, though truly great in the measure of learning and genius; of a piercing discernment, though of a slow and painful elocution. For many ages (as they affirm) Greece had not produced his equal in the knowledge of history, grammar, and philosophy; and his merit was celebrated in the attestations of the princes and doctors of Constantinople. One of these attestations is still extant; and the emperor Cantacuzene, the protector of his adversaries, is forced to allow, that Euclid, Aristotle, and Plato, were familiar to that profound and subtle logician (89). In the court of Avignon, he formed an intimate connection with Petrarch (90), the first of the Latin scholars; and the desire of mutual instruction was the principle of their literary commerce. The Tuscan applied himself with eager curiosity and assiduous diligence to the study of the Greek

Lessons of
Barlaam,
A. D. 1339.

(85) Of those writers who professedly treat of the restoration of the Greek learning in Italy, the two principal are Hodius, Dr. Humphrey Body (*de Græcis Illustribus, Lingue Græcæ Literarumque humaniorum Institutionibus*; Leodii, 1742, in large octavo), and Tiraboschi (*Storia della Letteratura Italiana*, tom. v. p. 364—377, tom. vii. p. 112—143.). The Oxford professor is a laborious scholar, but the librarian of Modena enjoys the superiority of a modern and national historian.

(86) *In Calabria quæ olim magna Græciæ dicebatur, coloniæ Græci repleta, remansit quædam lingue veteris cognitio* (Hodius, p. 2.). If it were eradicated by the Romans, it was revived and perpetuated by the monks of St. Basil, who possessed seven convents at Rossano alone (Gianone, *Storia di Napoli*, tom. i. p. 620.).

(87) *Il Barbari* (says Petrarch, the French and Germans) *vix, non dicam libros sed nomen Homeri audiverunt*. Perhaps, in that respect, the thirteenth century was less happy than the age of Charlemagne.

(88) See the character of Barlaam, in Boccace *de Genealog. Dierum*, l. xv. c. 6.

(89) Cantacuzene. l. ii. c. 36.

(90) For the connection of Petrarch and Barlaam, and the two interviews at Avignon in 1339, and at Naples in 1342, see the excellent *Mémoires sur la Vie de Pétrarque*, tom. i. p. 406—410. tom. ii. p. 75—77.

Studies
of Petrarch,
A. D.
1336-1374.

language; and in a laborious struggle with the dryness and difficulty of the first rudiments, he began to reach the sense, and to feel the spirit, of poets and philosophers, whose minds were congenial to his own. But he was soon deprived of the society and lessons of this useful assistant: Barlaam relinquished his fruitless embassy; and, on his return to Greece, he rashly provoked the swarms of fanatic monks, by attempting to substitute the light of reason to that of their navel. After a separation of three years, the two friends again met in the court of Naples: but the generous pupil renounced the fairest occasion of improvement; and by his recommendation Barlaam was finally settled in a small bishopric of his native Calabria (91). The manifold avocations of Petrarch, love and friendship, his various correspondence and frequent journeys, the Roman laurel, and his elaborate compositions in prose and verse, in Latin and Italian, diverted him from a foreign idiom; and as he advanced in life, the attainment of the Greek language was the object of his wishes rather than of his hopes. When he was about fifty years of age, a Byzantine ambassador, his friend, and a master of both tongues, presented him with a copy of Homer; and the answer of Petrarch is at once expressive of his eloquence, gratitude, and regret. After celebrating the generosity of the donor, and the value of a gift more precious in his estimation than gold or rubies, he thus proceeds:—"Your present of the genuine and original text of the divine poet, the fountain of all invention, is worthy of yourself and of me: you have fulfilled your promise, and satisfied my desires. Yet your liberality is still imperfect: with Homer you should have given me yourself; a guide, who could lead me into the fields of light, and disclose to my wondering eyes the specious miracles of the Iliad and Odyssey. But, alas! Homer is dumb, or I am deaf; nor is it in my power to enjoy the beauty which I possess. I have seated him by the side of Plato, the prince of poets near the prince of philosophers; and I glory in the sight of my illustrious guests. Of their immortal writings, whatever had been translated into the Latin idiom, I had already acquired; but, if there be no profit, there is some pleasure, in beholding these venerable Greeks in their proper and national habit. I am delighted with the aspect of Homer; and as often as I embrace the silent volume, I exclaim with a sigh, Illustrious hard I with what pleasure should I listen to thy song, if my sense of hearing were not obstructed and lost by the death of one friend, and in the much-lamented absence of another. Nor do I yet despair; and the example of Cato suggests some comfort and

(91) The bishopric to which Barlaam retired, was the old Loeri, in the middle ages Seta. Cyriaca, and by corruption Hieracium, Gerace (Dissert. Chorographica Italie mediæ ævi, p. 312.). The dives opem of the Norman times soon lapsed into poverty, since even the church was poor: yet the town still contains 5000 inhabitants (Swinsburne, p. 340.).

"hope, since it was in the last period of age that he attained the knowledge of the Greek letters (92)."

Of Boccaccio,
A. D. 1360,
&c.

The prize which eluded the efforts of Petrarch, was obtained by the fortune and industry of his friend Boccaccio (93), the father of the Tuscan prose. That popular writer, who derives his reputation from the *Decameron*, an hundred novels of pleasantry and love, may aspire to the more serious praise of restoring in Italy the study of the Greek language. In the year one thousand three hundred and sixty, a disciple of Barlaam, whose name was Leo, or Leontius Pilatus, was detained in his way to Avignon by the advice and hospitality of Boccaccio, who lodged the stranger in his house, prevailed on the republic of Florence to allow him an annual stipend, and devoted his leisure to the first Greek professor, who taught that language in the Western countries of Europe. The appearance of Leo might disgust the most eager disciple; he was clothed in the mantle of a philosopher, or a mendicant; his countenance was hideous; his face was overshadowed with black hair; his beard long and uncombed; his deportment rustic; his temper gloomy and inconstant; nor could he grace his discourse with the ornaments, or even the perspicuity, of Latin elocution. But his mind was stored with a treasure of Greek learning: history and fable, philosophy and grammar, were alike at his command; and he read the poems of Homer in the schools of Florence. It was from his explanation that Boccaccio composed * and transcribed a literal prose version of the *Iliad* and *Odyssey*, which satisfied the thirst of his friend Petrarch, and which, perhaps, in the succeeding century, was clandestinely used by Laurentius Valla, the Latin interpreter. It was from his narratives that the same Boccaccio collected the materials for his treatise on the genealogy of the heathen gods, a work, in that age, of stupendous erudition, and which he ostentatiously sprinkled with Greek characters and passages, to excite the wonder and applause of his more ignorant readers (94). The first steps of learning are slow and laborious; no more than ten votaries of Homer could be

Leo Pilatus,
first Greek
professor at
Florence and
in the West,
A. D.
1360—1363.

(92) I will transcribe a passage from this epistle of Petrarch (*Famil. ix. 2.*); Donasti Homerum non in alienum sermonem violento alveo derivatum, sed ex ipsis Græci eloqui sceleris, et qualis divino illi profudit ingenio, . . . Sine tua voce Homerus tuus apud me mutus, immo vero ego apud illum surdus sum. Gaudeo tamen vel aspectu solo, ac strepe illum amplexus atque suspirans dico, O magne vir, &c.

(93) For the life and writings of Boccaccio, who was born in 1313, and died in 1375, Fabricius (*Biblioth. Latin. medi. ævi*, tom. i. p. 248, &c.) and Tiraboschi (tom. v. p. 83. 439—454.) may be consulted. The editions, versions, imitations of his novels, are innumerable. Yet he was ashamed to communicate that trifling, and perhaps scandalous, work to Petrarch, his respectable friend, in whose letters and memoirs he conspicuously appears.

(94) Boccaccio indulges an honest vanity; Ostentationis causa Græca carmina adscripsi. . . jure uter meo; meum est hoc decus, mea gloria scilicet inter Etruscos Græcis uti carminibus. Nonne ego fui qui Leontium Pilatum, &c. (*de Genealogia Deorum*, l. xv. c. 7. a work which, though now forgotten, has run through thirteen or fourteen editions.)

* This translation of Homer was by Pilatus, not by Boccaccio. See Hallam, *Hist. of Lit.* vol. i. p. 132.—M.

enumerated in all Italy; and neither Rome, nor Venice, nor Naples, could add a single name to this studious catalogue. But their numbers would have multiplied, their progress would have been accelerated, if the inconstant Léo, at the end of three years, had not relinquished an honourable and beneficial station. In his passage, Petrarch entertained him at Padua a short time: he enjoyed the scholar, but was justly offended with the gloomy and unsocial temper of the man. Discontented with the world and with himself, Léo depreciated his present enjoyments, while absent persons and objects were dear to his imagination. In Italy he was a Thessalian, in Greece a native of Calabria: in the company of the Latins he disdained their language, religion, and manners: no sooner was he landed at Constantinople, than he again sighed for the wealth of Venice and the elegance of Florence. His Italian friends were deaf to his importunity: he depended on their curiosity and indulgence, and embarked on a second voyage; but on his entrance into the Adriatic, the ship was assailed by a tempest, and the unfortunate teacher, who like Ulysses had fastened himself to the mast, was struck dead by a flash of lightning. The humane Petrarch dropt a tear on his disaster; but he was most anxious to learn whether some copy of Euripides or Sophocles might not be saved from the hands of the mariners (95).

But the faint rudiments of Greek learning, which Petrarch had encouraged and Boccace had planted, soon withered and expired. The succeeding generation was content for a while with the improvement of Latin eloquence; nor was it before the end of the fourteenth century that a new and perpetual flame was rekindled in Italy (96). Previous to his own journey, the emperor Manuel despatched his envoys and orators to implore the compassion of the Western princes. Of these envoys, the most conspicuous, or the most learned, was Manuel Chrysoloras (97), of noble birth, and whose Roman ancestors are supposed to have migrated with the great Constantine. After visiting the courts of France and England, where he obtained some contributions and more promises, the envoy was invited to assume the office of a professor; and Florence had again the honour of this second invitation. By his knowledge, not only of the Greek, but of the Latin tongue, Chrysoloras deserved

Foundation
of the Greek
language in
Italy by
Manuel
Chrysoloras,
A. D.
1390—1415.

[95] Leontius, or Leo Pilatus, is sufficiently made known by Rody (p. 2—11.) and the abbé de Sade (*Vie de Pétrarque*, tom. iii. p. 625—634. 670—673.), who has very happily caught the lively and dramatic manner of his original.

[96] Dr. Rody (p. 54.) is angry with Leonard Aretin, Guarinus, Paulus Jovius, &c. for affirming, that the Greek letters were restored in Italy *post septingentos annos*: as if, says he, they had flourished till the end of the sixth century. These writers most probably reckoned from the last period of the exarchate; and the presence of the Greek magistrates and troops at Ravenna and Rome must have preserved, in some degree, the use of their native tongue.

[97] See the article of Emanuel, or Manuel Chrysoloras, in Rody (p. 72—54) and Tiraboschi (tom. vii. p. 413—416.) The precise date of his arrival floats between the years 1390 and 1400, and is only confined by the reign of Boniface IX.

the stipend, and surpassed the expectation, of the republic. His school was frequented by a crowd of disciples of every rank and age; and one of these, in a general history, has described his motives and his success. "At that time," says Leonard Aretin (98), "I was a student of the civil law; but my soul was inflamed with the love of letters; and I bestowed some application on the sciences of logic and rhetoric. On the arrival of Manuel, I hesitated whether I should desert my legal studies, or relinquish this golden opportunity; and thus, in the ardour of youth, I communed with my own mind—Wilt thou be wanting to thyself and thy fortune? Wilt thou refuse to be introduced to a familiar converse with Homer, Plato, and Demosthenes? with those poets, philosophers, and orators, of whom such wonders are related; and who are celebrated by every age as the great masters of human science? Of professors and scholars in civil law, a sufficient supply will always be found in our universities; but a teacher, and such a teacher, of the Greek language, if he once be suffered to escape, may never afterwards be retrieved. Convinced by these reasons, I gave myself to Chrysoloras; and so strong was my passion, that the lessons which I had imbibed in the day were the constant subject of my nightly dreams(99)." At the same time and place, the Latin classics were explained by John of Ravenna, the domestic pupil of Petrarch(100): the Italians, who illustrated their age and country, were formed in this double school; and Florence became the fruitful seminary of Greek and Roman erudition(101). The presence of the emperor recalled Chrysoloras from the college to the court; but he afterwards taught at Pavia and Rome with equal industry and applause. The remainder of his life, about fifteen years, was divided between Italy and Constantinople, between embassies and lessons. In the noble office of enlightening a foreign nation, the grammarian was not unmindful of a more sacred duty to his prince and country; and Emanuel Chrysoloras died at Constance on a public mission from the emperor to the council.

[98] The name of *Aretinus* has been assumed by five or six natives of Arezzo in Tuscany, of whom the most famous had the most worthless lived in the xvth century. Leonardus Brunsus Aretinus, the disciple of Chrysoloras, was a linguist, an orator, and an historian, the secretary of four successive popes, and the chancellor of the republic of Florence, where he died A. D. 1444, at the age of seventy-five (Fabric. *Bibliot. mediæ ævi*, tom. i. p. 190, &c. Tiraboschi, tom. vii. p. 33—35.).

[99] See the passage in Aretin. *Commentario Rerum suo tempore in Italia gestarum*, apud Bodinum, p. 28—30.

[100] In this domestic discipline, Petrarch, who loved the youth, often complains of the eager curiosity, restless temper, and proud feelings, which announce the genius and glory of a ripening age (*Mémoires sur Pétrarque*, tom. iii. p. 709—709.).

[101] *Hæc Græcæ Latineque scholæ exortæ sunt*, Guarino Philoſopho, Leonardo Aretino, Caroloque, ac p̄tereaque aliis tanquam ex equo Trojano prodeuntibus, quorum emulatione multa ingenia deinceps ad laudem excitata sunt (Platina in Bonifacio IX.). Another Italian writer adds the names of Paulus Petrus Vergerius, Omnibonus Vincentinus, Poggius, Franciscus Barbarus, &c. But I question whether a rigid chronology would allow Chrysoloras all these eminent scholars (Bodius, p. 25—27, &c.).

After his example, the restoration of the Greek letters in Italy was prosecuted by a series of emigrants, who were destitute of fortune, and endowed with learning, or at least with language. From the terror or oppression of the Turkish arms, the natives of Thessalonica and Constantinople escaped to a land of freedom, curiosity, and wealth. The synod introduced into Florence the lights of the Greek church and the oracles of the Platonic philosophy; and the fugitives who adhered to the union, had the double merit of renouncing their country, not only for the Christian, but for the catholic, cause. A patriot, who sacrifices his party and conscience to the allurements of favour, may be possessed however of the private and social virtues: he no longer hears the reproachful epithets of slave and apostate; and the consideration which he acquires among his new associates will restore in his own eyes the dignity of his character. The prudent conformity of Bessarion was rewarded with the Roman purple: he fixed his residence in Italy; and the Greek cardinal, the titular patriarch of Constantinople, was respected as the chief and protector of his nation (102): his abilities were exercised in the legations of Bologna, Venice, Germany, and France; and his election to the chair of St. Peter floated for a moment on the uncertain breath of a conclave (103). His ecclesiastical honours diffused a splendour and pre-eminence over his literary merit and service: his palace was a school; as often as the cardinal visited the Vatican, he was attended by a learned train of both nations (104); of men applauded by themselves and the public; and whose writings, now overspread with dust, were popular and useful in their own times. I shall not attempt to enumerate the restorers of Grecian literature in the fifteenth century; and it may be sufficient to mention with gratitude the names of Theodore Gaza, of George of Trebizond, of John Argyropulus, and Demetrius Chalcocondyles, who taught their native language in the schools of Florence and Rome. Their labours were not inferior to those of Bessarion, whose purple they revered, and whose fortune was the secret object of their envy. But the lives of these grammarians were humble and obscure: they had declined the lucrative paths of the church; their dress and manners secluded them from the commerce of the world; and since they were confined to the merit, they might

The Greeks
in Italy,
A. D.
1400—1500.

Cardinal
Bessarion,
&c.

Their faults
and merits.

(102) See in Hody the article of Bessarion (p. 125—177.). Theodore Gaza, George of Trebizond, and the rest of the Greeks whom I have named or omitted, are inserted in their proper chapters of his learned work. See likewise Tiraboschi, in the 1st and 2d parts of the sixth tome.

(103) The cardinals knocked at his door, but his conclavist refused to interrupt the studies of Bessarion; "Nicholas," said he, "thy respect has cost thee an hat, and me the tiara." *

(104) Such as George of Trebizond, Theodore Gaza, Argyropolus, Andronicus of Thessalonica, Philadelphus, Poggius, Blondus, Nicholas Perrot, Valla, Campanus, Platina, &c. Yrri (says Hody, with the pious zeal of a scholar) nulla avo perituri (p. 156.).

* Roscoe (Life of Lorenzo de' Medici, vol. i. p. 75.) considers that Hody has refuted this "idle tale." — M.

be content with the rewards, of learning. From this character, Janus Lascaris (105) will deserve an exception. His eloquence, politeness, and Imperial descent, recommended him to the French monarchs; and in the same cities he was alternately employed to teach and to negotiate. Duty and interest prompted them to cultivate the study of the Latin language; and the most successful attained the faculty of writing and speaking with fluency and elegance in a foreign idiom. But they ever retained the inveterate vanity of their country: their praise, or at least their esteem, was reserved for the national writers, to whom they owed their fame and subsistence; and they sometimes betrayed their contempt in licentious criticism or satire on Virgil's poetry and the oratory of Tully (106). The superiority of these masters arose from the familiar use of a living language; and their first disciples were incapable of discerning how far they had degenerated from the knowledge, and even the practice, of their ancestors. A vicious pronunciation (107), which they introduced, was banished from the schools by the reason of the succeeding age. Of the power of the Greek accents they were ignorant; and those musical notes, which, from an Attic tongue, and to an Attic ear, must have been the secret soul of harmony, were to their eyes, as to our own, no more than minute and unmeaning marks, in prose superfluous, and troublesome in verse. The art of grammar they truly possessed: the valuable fragments of Apollonius and Herodian were transfused into their lessons; and their treatises of syntax and etymology, though devoid of philosophic spirit, are still useful to the Greek student. In the shipwreck of the Byzantine libraries, each fugitive seized a fragment of treasure, a copy of some author, who, without his industry, might have perished: the transcripts were multiplied by an assiduous, and sometimes an elegant, pen; and the text was corrected and explained by their own comments, or those of the elder scholiasts.

[105] He was born before the taking of Constantinople, but his honourable life was stretched far into the twelfth century (A. D. 1535). Leo X. and Francis I. were his noblest patrons, under whose auspices he founded the Greek colleges of Rome and Paris (Hody, p. 247—275.). He left posterity in France; but the counts de Vauxville, and their numerous branches, derive the name of Lascaris from a doubtful marriage in the ninth century with the daughter of a Greek emperor (Ducange, Fam. Byzant. p. 224—230.).

[106] Two of his epigrams against Virgil, and three against Tully, are preserved and refuted by Franciscus Florides, who can find no better names than *Græculus ineptus et impudens* (Hody, p. 274.). In our own times, an English critic has accused the *Æneid* of containing multa languida, nugatoria, spiritus et majestatis carminis heresi defecta; many such verses as he, the said Jeremiah Markland, would have been ashamed of owning (prefat. ad Statii Sylvas, p. 21, 22.).

[107] Emanuel Chrysoloras, and his colleagues, are accused of ignorance, envy, or avarice (Sylloge, &c. tom. ii. p. 235.). The modern Greeks pronounce the β as a γ consonant, and confound three vowels (η ι υ), and several diphthongs. Such was the vulgar pronunciation which the stern Gardiner maintained by penal statutes in the university of Cambridge: but the monosyllable $\beta\eta$ represented to an Attic ear the bleating of sheep, and a bellwether is better evidence than a bishop or a chancellor. The treatises of those scholars, particularly Erasmus, who asserted a more classical pronunciation, are collected in the *Sylloge* of Havercamp (2 vols. in octavo, Lugd. Bat. 1736, 1740); but it is difficult to paint sounds by words; and in their reference to modern use, they can be understood only by their respective countrymen. We may observe, that our peculiar pronunciation of the β , θ , is approved by Erasmus (tom. ii. p. 120.).

The sense, though not the spirit, of the Greek classics, was interpreted to the Latin world: the beauties of style evaporate in a version; but the judgment of Theodoré Gaza selected the more solid works of Aristotle and Theophrastus, and their natural histories of animals and plants opened a rich fund of genuine and experimental science.

Yet the fleeting shadows of metaphysics were pursued with more curiosity and ardour. After a long oblivion, Plato was revived in Italy by a venerable Greek (108), who taught in the house of Cosmo of Medicis. While the synod of Florence was involved in theological debate, some beneficial consequences might flow from the study of his elegant philosophy: his style is the purest standard of the Attic dialect; and his sublime thoughts are sometimes adapted to familiar conversation, and sometimes adorned with the richest colours of poetry and eloquence. The dialogues of Plato are a dramatic picture of the life and death of a sage; and, as often as he descends from the clouds, his moral system inculcates the love of truth, of our country, and of mankind. The precept and example of Socrates recommended a modest doubt and liberal inquiry; and if the Platonists, with blind devotion, adored the visions and errors of their divine master, their enthusiasm might correct the dry, dogmatic method of the Peripatetic school. So equal, yet so opposite, are the merits of Plato and Aristotle, that they may be balanced in endless controversy; but some spark of freedom may be produced by the collision of adverse servitude. The modern Greeks were divided between the two sects: with more fury than skill they fought under the banner of their leaders; and the field of battle was removed in their flight from Constantinople to Rome. But this philosophical debate soon degenerated into an angry and personal quarrel of grammarians; and Bessarion, though an advocate for Plato, protected the national honour, by interposing the advice and authority of a mediator. In the gardens of the Medici, the academical doctrine was enjoyed by the polite and learned: but their philosophic society was quickly dissolved; and if the writings of the Attic sage were perused in the closet, the more powerful Stagyrte continued to reign, the oracle of the church and school (109).

The Platonic
philosophy.

I have fairly represented the literary merits of the Greeks; yet it must be confessed, that they were seconded and surpassed by the ardour of the Latins. Italy was divided into many independent states; and at that time it was the ambition of princes and republics to vie with each other in the encouragement and reward of li-

Emulation
and progress
of the Latins.

(108) George Gemistus Pletho, a various and voluminous writer, the master of Bessarion, and all the Platonists of the times. He visited Italy in his old age, and soon returned to end his days in Peloponnesus. See the curious Diatribe of Leo Allatius de Georgio, in Fabricius (Bibl. Græc. tom. x. p. 739—756.).

(109) The state of the Platonic philosophy in Italy is illustrated by Boivin (Mém. de l'Acad. des Inscriptions, tom. ii. p. 715—729.), and Turboschi (tom. vi. p. i. p. 239—288.).

Nicholas V.
A. D.
1447—1455.

terature. The fame of Nicholas the Fifth (110) has not been adequate to his merits. From a plebeian origin he raised himself by his virtue and learning: the character of the man pretailed over the interest of the pope; and he sharpened those weapons which were soon pointed against the Roman church (111). He had been the friend of the most eminent scholars of the age: he became their patron; and such was the humility of his manners, that the change was scarcely discernible either to them or to himself. If he pressed the acceptance of a liberal gift, it was not as the measure of desert, but as the proof of benevolence; and when modest merit declined his bounty, "accept it," would he say, with a consciousness of his own worth: "ye will not always have a Nicholas among you." The influence of the holy see pervaded Christendom; and he exerted that influence in the search, not of benefices, but of books. From the ruins of the Byzantine libraries, from the darkest monasteries of Germany and Britain, he collected the dusty manuscripts of the writers of antiquity; and wherever the original could not be removed, a faithful copy was transcribed and transmitted for his use. The Vatican, the old repository for bulls and legends, for superstition and forgery, was daily replenished with more precious furniture; and such was the industry of Nicholas, that in a reign of eight years he formed a library of five thousand volumes. To his munificence the Latin world was indebted for the versions of Xenophon, Diodorus, Polybius, Thucydides, Herodotus, and Appian; of Strabo's Geography, of the Iliad, of the most valuable works of Plato and Aristotle, of Ptolemy and Theophrastus, and of the fathers of the Greek church. The example of the Roman pontiff was preceded or imitated by a Florentine merchant, who governed the republic without arms and without a title. Cosmo of Medicis (112) was the father of a line of princes, whose name and age are almost synonymous with the restoration of learning: his credit was ennobled into fame; his riches were dedicated to the service of mankind; he corresponded at once with Cairo and London: and a cargo of Indian spices and Greek books was often imported in the same vessel. The genius and education of his grandson Lorenzo rendered him not only a patron, but a judge and candidate, in the literary race. In his palace, distress was entitled to relief, and merit to reward: his

Cosmo and
Lorenzo of
Medicis,
A. D.
1429—1492.

[110] See the Life of Nicholas V. by two contemporary authors, Janotius Manettus (tom. iii. P. II. p. 905—992,) and Vespasian of Florence (tom. xxv. p. 267—290.) in the collection of Muratori; and consult Tiraboschi (tom. vi. P. i. p. 46—52. 109.) and Hody in the articles of Theodose Gaza, George of Trebizond, &c.

[111] Lord Bellingbrooke observes, with truth and spirit, that the popes in this instance were worse politicians than the muslin, and that the charm which had bound mankind for so many ages was broken by the magicians themselves (Letters on the Study of History, l. vi. p. 165, 166. octavo edition, 1779).

[112] See the literary history of Cosmo and Lorenzo of Medicis, in Tiraboschi (tom. vi. P. i. l. i. c. 2.), who bestows a due measure of praise on Alphonsus of Arragon, king of Naples, the dukes of Milan, Ferrara, Urbino, &c. The republic of Venice has deserved the least from the gratitude of scholars.

leisure hours were delightfully spent in the Platonic academy: he encouraged the emulation of Demetrius Chalcocondyles and Angelo Politian; and his active missionary Janus Lascaris returned from the East with a treasure of two hundred manuscripts, fourscore of which were as yet unknown in the libraries of Europe (113). The rest of Italy was animated by a similar spirit, and the progress of the nation repaid the liberality of her princes. The Latins held the exclusive property of their own literature; and these disciples of Greece were soon capable of transmitting and improving the lessons which they had imbibed. After a short succession of foreign teachers, the tide of emigration subsided; but the language of Constantinople was spread beyond the Alps; and the natives of France, Germany, and England (114), imparted to their country the sacred fire which they had kindled in the schools of Florence and Rome (115). In the productions of the mind, as in those of the soil, the gifts of nature are excelled by industry and skill: the Greek authors, forgotten on the banks of the Ilissus, have been illustrated on those of the Elbe and the Thames: and Bessarion or Gaza might have envied the superior science of the Barbarians; the accuracy of Budæus, the taste of Erasmus, the copiousness of Stephens, the erudition of Scaliger, the discernment of Reiske, or of Bentley. On the side of the Latins, the discovery of printing was a casual advantage: but this useful art has been applied by Aldus, and his innumerable successors, to perpetuate and multiply the works of antiquity (116). A single manuscript imported from Greece is revived in ten thousand copies; and each copy is fairer than the original. In this form, Homer and Plato would peruse with more satisfaction their own writings; and their scholiasts must resign the prize to the labours of our Western editors.

Before the revival of classic literature, the Barbarians in Europe

[113] Tiraboschi (tom. vi. P. i. p. 104.) from the preface of Janus Lascaris to the Greek Anthology, printed at Florence 1494. Latobant [says Aldus in his preface to the Greek orators, apud Bodium, p. 249.] in Atho Thraciæ monte. Eas Lascaris. . . . in Italiam reportavit. Miserat enim ipsum Laurentius ille Medicus in Græciam ad inquirendos simul, et quantovis emendos petiti bonos libros. It is remarkable enough, that the research was facilitated by sultan Bajazet II.

[114] The Greek language was introduced into the university of Oxford in the last years of the xvth century, by Græcyn, Linæer, and Latimer, who had all studied at Florence under Demetrius Chalcocondyles. See Dr. Knight's curious Life of Erasmus. Although a stout academical patriot, he is forced to acknowledge that Erasmus learned Greek at Oxford, and taught it at Cambridge.

[115] The jealous Italians were desirous of keeping a monopoly of Greek learning. When Aldus was about to publish the Greek scholiasts on Sophocles and Euripides, Cave (and they), cave hoc facias, ne Barbari istis adjuti domi maneant, et pauciores in Italiam veniant (Dr. Knight, in his life of Erasmus, p. 365. from Bestus Rhenzanus).

[116] The press of Aldus Manutius, a Roman, was established at Venice about the year 1494: he printed above sixty considerable works of Greek literature, almost all for the first time; several containing different treatises and authors, and of several authors two, three, or four editions (Fabric. Biblioth. Græc. tom. xiii. p. 605. &c.). Yet his glory must not tempt us to forget, that the first Greek book, the Grammar of Constantine Lascaris, was printed at Milan in 1476; and that the Florence Homer of 1458 displays all the luxury of the typographical art. See the *Annales Typographici* of Maittaire, and the *Bibliographie Instructive* of De Bure, a knowing bookseller of Paris.

Use and abuse
of ancient
learning.

were immersed in ignorance; and their vulgar tongues were marked with the rudeness and poverty of their manners. The students of the more perfect idioms of Rome and Greece were introduced to a new world of light and science; to the society of the free and polished nations of antiquity; and to a familiar converse with those immortal men who spoke the sublime language of eloquence and reason. Such an intercourse must tend to refine the taste, and to elevate the genius, of the moderns; and yet, from the first experiments, it might appear that the study of the ancients had given fetters, rather than wings, to the human mind. However laudable, the spirit of imitation is of a servile cast; and the first disciples of the Greeks and Romans were a colony of strangers in the midst of their age and country. The minute and laborious diligence which explored the antiquities of remote times might have improved or adorned the present state of society; the critic and metaphysician were the slaves of Aristotle; the poets, historians, and orators, were proud to repeat the thoughts and words of the Augustan age; the works of nature were observed with the eyes of Pliny and Theophrastus; and some Pagan votaries professed a secret devotion to the gods of Homer and Plato (117). The Italians were oppressed by the strength and number of their ancient auxiliaries: the century after the deaths of Petrarch and Boccaccio was filled with a crowd of Latin imitators, who decently repose on our shelves; but in that æra of learning it will not be easy to discern a real discovery of science, a work of invention or eloquence, in the popular language of the country (118). But as soon as it had been deeply saturated with the celestial dew, the soil was quickened into vegetation and life; the modern idioms were refined; the classics of Athens and Rome inspired a pure taste and a generous emulation; and in Italy, as afterwards in France and England, the pleasing reign of poetry and fiction was succeeded by the light of speculative and experimental philosophy. Genius may anticipate the season of maturity; but in the education of a people, as in that of an individual, memory must be exercised, before the powers of reason and fancy can be expanded: nor may the artist hope to equal or surpass, till he has learned to imitate, the works of his predecessors.

[117] I will select three singular examples of this classic enthusiasm. 1. At the synod of Florence, Gemistus Pletho said, in familiar conversation, to George of Trebizond, that in a short time mankind would unanimously renounce the Gospel and the Koran, for a religion similar to that of the Gentiles (Leo Allatini, *apud Fabricium*, tom. x. p. 151.). 2. Paul II. persecuted the Roman academy, which had been founded by Pomponius Letius; and the principal members were accused of heresy, impiety, and paganism (Tiraboschi, tom. vi. P. I. p. 81, 82.). 3. In the next century, some scholars and poets in France celebrated the success of Jodelle's tragedy of Cleopatra, by a festival of Bacchos, and, as it is said, by the sacrifice of a goat (Bayle, *Dictionnaire*, JODELLE. Fontenelle, tom. iii. p. 56—61.). Yet the spirit of bigotry might often discern a serious impiety in the sportive play of fancy and learning.

[118] The survivor Boccaccio died in the year 1375; and we cannot place before 1480 the composition of the *Morgante Maggiore* of Pulci, and the *Orlando Innamorato* of Boiardo (Tiraboschi, tom. vi. P. ii. p. 174—177.).

CHAPTER LXVII.

Schism of the Greeks and Latins. — Reign and Character of Amurath the Second. — Crusade of Lodislaus King of Hungary. — His Defeat and Death. — John Huniades. — Scanderbeg. — Constantine Palæologus, last Emperor of the East.

THE respective merits of Rôme and Constantinople are compared and celebrated by an eloquent Greek, the father of the Italian schools (1). The view of the ancient capital, the seat of his ancestors, surpassed the most sanguine expectations of Emanuel Chrysoloras; and he no longer blamed the exclamation of an old sopliist, that Rome was the habitation not of men, but of gods. Those gods, and those men, had long since vanished; but, to the eye of liberal enthusiasm, the majesty of ruin restored the image of her ancient prosperity. The monuments of the consuls and Cæsars, of the martyrs and apostles, engaged on all sides the curiosity of the philosopher and the Christian; and he confessed, that in every age the arms and the religion of Rome were destined to reign over the earth. While Chrysoloras admired the venerable beauties of the mother, he was not forgetful of his native country, her fairest daughter, her Imperial colony; and the Byzantine patriot expatiates with zeal and truth on the eternal advantages of nature, and the more transitory glories of art and dominion, which adorned, or had adorned, the city of Constantinople. Yet the perfection of the copy still redounds (as he modestly observes) to the honour of the original, and parents are delighted to be renewed, and even excelled, by the superior merit of their children. "Constantinople," says the orator, "is situate on a commanding point, between Europe and Asia, between the Archipelago and the Euxine. By her interposition, the two seas, and the two continents, are united for the common benefit of nations; and the gates of commerce may be shut or opened at her command. The harbour, encompassed on all sides by the sea and the continent, is the most secure and spacious in the world. The walls and gates of Constantinople may be compared with those of Babylon: the towers are many; each tower is a solid and lofty structure; and the second wall, the outer fortification, would be sufficient for the defence and dignity of an ordinary capital. A broad and rapid stream may be introduced into the ditches; and the artificial island may be encompassed, like Athens (2), by land or water."

Comparison
of Rome and
Constantinople.

(1) The epistle of Emanuel Chrysoloras to the emperor John Palæologus will not offend the eye or ear of a classical student (*ad calcem Codicis de Antiquitatibus C. P.* p. 107—126.). The superscription suggests a chronological remark, that John Palæologus II. was associated to the empire before the year 1414, the date of Chrysoloras's death. A still earlier date, at least 1408, is deduced from the age of his youngest sons, Demetrius and Thomas, who were both *Porphyrogeniti* (*Ducange, Fam. Byzot.* p. 244. 247.).

(2) Somebody observed that the city of Athens might be circumnavigated (*τις ἐπὶ τῆς πόλεως*)

Two strong and natural causes are alleged, for the perfection of the model of new Rome. The royal founder reigned over the most illustrious nations of the globe; and in the accomplishment of his designs, the power of the Romans was combined with the art and science of the Greeks. Other cities have been reared to maturity by accident and time: their beauties are mingled with disorder and deformity; and the inhabitants, unwilling to remove from their natal spot, are incapable of correcting the errors of their ancestors, and the original vices of situation or climate. But the free idea of Constantinople was formed and executed by a single mind; and the primitive model was improved by the obedient zeal of the subjects and successors of the first monarch. The adjacent isles were stored with an inexhaustible supply of marble; but the various materials were transported from the most remote shores of Europe and Asia; and the public and private buildings, the palace, churches, aqueducts, cisterns, porticoes, columns, baths, and hippodromes, were adapted to the greatness of the capital of the East. The superfluity of wealth was spread along the shores of Europe and Asia; and the Byzantine territory, as far as the Euxine, the Hellespont, and the long wall, might be considered as a populous suburb and a perpetual garden. In this flattering picture, the past and the present, the times of prosperity and decay, are artfully confounded; but a sigh and a confession escape from the orator, that his wretched country was the shadow and sepulchre of its former self. The works of ancient sculpture had been defaced by Christian zeal or Barbaric violence; the fairest structures were demolished; and the marbles of Paros or Numidia were burnt for lime, or applied to the meanest uses. Of many a statue, the place was marked by an empty pedestal; of many a column, the size was determined by a broken capital; the tombs of the emperors were scattered on the ground; the stroke of time was accelerated by storms and earthquakes; and the vacant space was adorned, by vulgar tradition, with fabulous monuments of gold and silver. From these wonders, which lived only in memory or belief, he distinguishes, however, the porphyry pillar, the column and colossus of Justinian (3), and the church, more especially the dome, of St. Sophia; the best conclusion, since it could not be described according to its merits, and after it no other object could deserve to be mentioned. But he forgets that, a century before, the trembling fabrics of the colossus and

τῶν Ἀθηναίων δύνανται καὶ παρακλίειν καὶ περιπίπτειν). But what may be true in a rhetorical sense of Constantinople, cannot be applied to the situation of Athens, five miles from the sea, and not intersected or surrounded by any navigable streams.

[3] Nicéphorus Gregoras has described the Colossus of Justinian (l. vii. 12.); but his measures are false and inconsistent. The editor Boirin consulted his friend Gleardon; and the sculptor gave him the true proportions of an equestrian statue. That of Justinian was still visible to Peter Gyllius, not on the column, but in the outward court of the seraglio; and he was at Constantinople when it was melted down, and cast into a brass cannon (de Topograph. C. P. l. ii. c. 17.).

the church had been saved and supported by the timely care of Andronicus the Elder. Thirty years after the emperor had fortified St. Sophia with two new buttresses or pyramids, the eastern hemisphere suddenly gave way; and the images, the altars, and the sanctuary, were crushed by the falling ruin. The mischief indeed was speedily repaired; the rubbish was cleared by the incessant labour of every rank and age; and the poor remains of riches and industry were consecrated by the Greeks to the most stately and venerable temple of the East (4).

The last hope of the falling city and empire was placed in the harmony of the mother and daughter, in the maternal tenderness of Rome, and the filial obedience of Constantinople. In the synod of Florence, the Greeks and Latins had embraced, and subscribed, and promised; but these signs of friendship were perfidious or fruitless (5); and the baseless fabric of the union vanished like a dream (6). The emperor and his prelates returned home in the Venetian galleys; but as they touched at the Morea and the isles of Corfu and Lesbos, the subjects of the Latins complained that the pretended union would be an instrument of oppression. No sooner did they land on the Byzantine shore, than they were saluted, or rather assailed, with a general murmur of zeal and discontent. During their absence, above two years, the capital had been deprived of its civil and ecclesiastical rulers: fanaticism fermented in anarchy; the most furious monks reigned over the conscience of women and bigots; and the hatred of the Latin name was the first principle of nature and religion. Before his departure for Italy, the emperor had flattered the city with the assurance of a prompt relief and a powerful succour; and the clergy, confident in their orthodoxy and science, had promised themselves and their flocks an easy victory over the blind shepherds of the West. The double disappointment exasperated the Greeks; the conscience of the subscribing prelates was awakened; the hour of temptation was past; and they had more to dread from the public resentment, than they could hope from the favour of the emperor or the pope. Instead of justifying their conduct, they deplored their weakness, professed their contrition, and cast themselves on the mercy of God and their brethren. To the reproachful question, what had been the event

The Greek schism after the council of Florence, A. D. 1440—1458.

(4) See the decay and repairs of St. Sophia, in Nicephorus Gregoras [i. vii. 12. l. xv. 2.]. The building was propped by Andronicus in 1317, the eastern hemisphere fell in 1345. The Greeks, in their pompous rhetoric, exalt the beauty and holiness of the church, an earthly heaven, the abode of angels, and of God himself, &c.

(5) The genuine and original narrative of Syropoulos (p. 312—351.) opens the schism from the first offer of the Greeks at Venice, to the general opposition at Constantinople of the clergy and people.

(6) On the schism of Constantinople, see Phrazer [i. li. c. 17.], Leonicius Chalcondyles [i. vi. p. 156—159.], and Ducas [c. 31.]; the last of whom writes with truth and freedom. Among the moderns we may distinguish the continuator of Fleury (tom. xxii. p. 338, &c. 401. 420, &c.) and Spandanus (A. D. 1440—50.). The sense of the latter is drowned in prejudice and passion, as soon as Rome and religion are concerned.

or the use of their Italian synod? they answered with sighs and tears, "Alas! we have made a new faith; we have exchanged piety for impiety; we have betrayed the immaculate sacrifice; and we are become *Azymites*." (The *Azymites* were those who celebrated the communion with unleavened bread; and I must retract or qualify the praise which I have bestowed on the growing philosophy of the times.) "Alas! we have been seduced by dissimulation, by fraud, and by the hopes and fears of a transitory life. The hand that has signed the union should be cut off; and the tongue that has pronounced the Latin creed deserves to be torn from the root." The best proof of their repentance was an increase of zeal for the most trivial rites and the most incomprehensible doctrines; and an absolute separation from all, without excepting their prince, who preserved some regard for honour and consistency. After the decease of the patriarch Joseph, the archbishops of Heraclea and Trebizond had courage to refuse the vacant office; and cardinal Bessarion preferred the warm and comfortable shelter of the Vatican. The choice of the emperor and his clergy was confined to Metrophanes of Cyzicus: he was consecrated in St. Sophia, but the temple was vacant. The cross-bearers abdicated their service; the infection spread from the city to the villages; and Metrophanes discharged, without effect, some ecclesiastical thunders against a nation of schismatics. The eyes of the Greeks were directed to Mark of Ephesus, the champion of his country; and the sufferings of the holy confessor were repaid with a tribute of admiration and applause. His example and writings propagated the flame of religious discord; age and infirmity soon removed him from the world; but the gospel of Mark was not a law of forgiveness; and he requested with his dying breath, that none of the adherents of Rome might attend his obsequies or pray for his soul.

Zeal of the
Orientals and
Russians.

The schism was not confined to the narrow limits of the Byzantine empire. Secure under the Mamaluke sceptre, the three patriarchs of Alexandria, Antioch, and Jerusalem, assembled a numerous synod; disowned their representatives at Ferrara and Florence; condemned the creed and council of the Latins; and threatened the emperor of Constantinople with the censures of the Eastern church. Of the sectaries of the Greek communion, the Russians were the most powerful, ignorant, and superstitious. Their primate, the cardinal Isidore, hastened from Florence to Moscow (7), to reduce the independent nation under the Roman yoke. But the

(7) Isidore was metropolitan of Kiow, but the Greeks subject to Poland have removed that see from the ruins of Kiow to Lemberg, or Leopold (Herbstein, in Ramusio, tom. ii. p. 127.). On the other hand, the Russians transferred their spiritual obedience to the archbishop, who became, in 1588, the patriarch of Moscow (Levesque, Hist. de Russie, tom. iii. p. 188. 190. from a Greek MS. at Turin, Iter et labores Archiepiscopi Arsenii).

Russian bishops had been educated at Mount Athos; and the prince and people embraced the theology of their priests. They were scandalised by the title, the pomp, the Latin cross of the legate, the friend of those impious men who shaved their beards, and performed the divine office with gloves on their hands and rings on their fingers: Isidore was condemned by a synod; his person was imprisoned in a monastery; and it was with extreme difficulty, that the cardinal could escape from the hands of a fierce and fanatic people (8). The Russians refused a passage to the missionaries of Rome who aspired to convert the Pagans beyond the Tanais (9); and their refusal was justified by the maxim, that the guilt of idolatry is less damnable than that of schism. The errors of the Bohemians were excused by their abhorrence of the pope; and a deputation of the Greek clergy solicited the friendship of those sanguinary enthusiasts (10). While Eugenius triumphed in the union and orthodoxy of the Greeks, his party was contracted to the walls, or rather to the palace, of Constantinople. The zeal of Palæologus had been excited by interest; it was soon cooled by opposition: an attempt to violate the national belief might endanger his life and crown; nor could the pious rebels be destitute of foreign and domestic aid. The sword of his brother Demetrius, who in Italy had maintained a prudent and popular silence, was half unsheathed in the cause of religion; and Amurath, the Turkish sultan, was displeased and alarmed by the seeming friendship of the Greeks and Latins.

"Sultan Murad, or Amurath, lived forty-nine, and reigned thirty years, six months, and eight days. He was a just and valiant prince, of a great soul, patient of labours, learned, merciful, religious, charitable; a lover and encourager of the studious, and of all who excelled in any art or science; a good emperor, and a great general. No man obtained more or greater victories than Amurath; Belgrade alone withstood his attacks." Under his reign, the soldier was ever victorious, the citizen rich and secure. If he subdued any country, his first care was to build mosques and caravanseras, hospitals, and colleges. Every year he gave a

Reign and
character of
Amurath II.
A. D.
1421—1451,
Feb. 9.

(8) The curious narrative of Levesque (*Hist. de Russie*, tom. ii. p. 242—247.) is extracted from the patriarchal archives. The scenes of Ferrara and Florence are described by ignorance and passion; but the Russians are credible in the account of their own prejudices.

(9) The Shamanism, the ancient religion of the Samanians and Gymnosophists, has been driven by the more popular Bramins from India into the northern deserts: the naked philosophers were compelled to wrap themselves in fur; but they insensibly sunk into wizards and physicians. The Mordvans and Tcheremisses in the European Russia adhere to this religion, which is formed on the earthly model of one king or God, his ministers or angels, and the rebellious spirits who oppose his government. As these tribes of the Volga have no images, they might more justly retort on the Latin missionaries the name of idolaters [Levesque, *Hist. des Peuples soumis à la Domination des Russes*, tom. i. p. 194—237. 423—460.].

(10) Spoudanas, *Anal. Eccles.* tom. ii. A. D. 1451, No. 13. The Epistle of the Greeks, with a Latin version, is extant in the college library at Prague.

* See the siege and massacre at Thessalonica. Von Hammer, vol. i. p. 433.—M.

"thousand pieces of gold to the sons of the prophet; and sent two thousand five hundred to the religious persons of Mecca, Medina, and Jerusalem (11)." This portrait is transcribed from the historian of the Othman empire: but the applause of a servile and superstitious people has been lavished on the worst of tyrants; and the virtues of a sultan are often the vices most useful to himself, or most agreeable to his subjects. A nation ignorant of the equal benefits of liberty and law, must be awed by the flashes of arbitrary power: the cruelty of a despot will assume the character of justice; his profusion, of liberality; his obstinacy, of firmness. If the most reasonable excuse be rejected, few acts of obedience will be found impossible; and guilt must tremble, where innocence cannot always be secure. The tranquillity of the people, and the discipline of the troops, were best maintained by perpetual action in the field: war was the trade of the Janizaries; and those who survived the peril, and divided the spoil, applauded the generous ambition of their sovereign. To propagate the true religion, was the duty of a faithful Musulman: the unbelievers were his enemies, and those of the prophet; and, in the hands of the Turks, the cimeter was the only instrument of conversion. Under these circumstances, however, the justice and moderation of Amurath are attested by his conduct, and acknowledged by the Christians themselves; who consider a prosperous reign and a peaceful death as the reward of his singular merits. In the vigour of his age and military power he seldom engaged in war till he was justified by a previous and adequate provocation: the victorious sultan was disarmed by submission; and in the observance of treaties, his word was inviolate and sacred (12). The Hungarians were commonly the aggressors; he was provoked by the revolt of Scanderbeg; and the perfidious Caramanian was twice vanquished, and twice pardoned, by the Ottoman monarch. Before he invaded the Morea, Thebes had been surprised by the despot: in the conquest of Thessalonica the grandson of Bajazet might dispute the recent purchase of the Venetians; and after the first siege of Constantinople, the sultan was never tempted, by the distress, the absence, or the injuries of Palæologus to extinguish the dying light of the Byzantine empire.

His double
abdication,
A. D.
1442—1444.

But the most striking feature in the life and character of Amurath is the double abdication of the Turkish throne; and, were not his motives debased by an alloy of superstition, we must praise the royal philosopher (13), who at the age of forty could discern the

(11) See Cantimir, *History of the Othman Empire*, p. 94. Murad, or Morad, may be more correct, but I have preferred the popular name, to that obscure diligence which is rarely successful in translating an Oriental, into the Roman alphabet.

(12) See Chalcondyles (l. vii. p. 186. 196.), Ducos (c. 33.), and Marius Barletius (in Vit. Scanderbeg, p. 145, 146.). In his good faith towards the garrison of Szigetvár, he was a lesson and example to his son Mahomet.

(13) Voltaire (*Essai sur l'Histoire Générale*, c. 29. p. 253, 264.) admires le *Philosophe Turc*: would

vanity of human greatness. Resigning the sceptre to his son, he retired to the pleasant residence of Magnesia; but he retired to the society of saints and hermits. It was not till the fourth century of the Hégira, that the religion of Mahomet had been corrupted by an institution so adverse to his genius; but in the age of the crusades, the various orders of Dervishes were multiplied by the example of the Christian, and even the Latin, monks (14). The lord of nations submitted to fast, and pray, and turn round* in endless rotation with the fanatics, who mistook the giddiness of the head for the illumination of the spirit (15). But he was soon awakened from this dream of enthusiasm, by the Hungarian invasion; and his obedient son was the foremost to urge the public danger and the wishes of the people. Under the banner of their veteran leader, the Janizaries fought and conquered; but he withdrew from the field of Varna, again to pray, to fast, and to turn round with his Magnesian brethren. These pious occupations were again interrupted by the danger of the state. A victorious army disdained the inexperience of their youthful ruler: the city of Adrianople was abandoned to rapine and slaughter; and the unanimous divan implored his presence to appease the tumult, and prevent the rebellion, of the Janizaries. At the well-known voice of their master, they trembled and obeyed; and the reluctant sultan was compelled to support his splendid servitude, till, at the end of four years, he was relieved by the angel of death. Age or disease, misfortune or caprice, have tempted several princes to descend from the throne; and they have had leisure to repent of their irretrievable step. But Amurath alone, in the full liberty of choice, after the trial of empire and solitude, has repeated his preference of a private life.

After the departure of his Greek brethren, Eugenius had not been unmindful of their temporal interest; and his tender regard for the Byzantine empire was animated by a just apprehension of the Turks, who approached, and might soon invade, the borders of Italy. But the spirit of the crusades had expired; and the coldness of the Franks was not less unreasonable than their headlong passion. In the eleventh century, a fanatic monk could precipitate

Eugenius forms a league against the Turks, A. D. 1412.

he have bestowed the same praise on a Christian prince for retiring to a monastery? In his way, Voltaire was a bigot, an intolerant bigot.

[14] See the articles *Dervische*, *Fakir*, *Nasser*, *Rahbaniat*, in D'Hérbelot's *Bibliothèque Orientale*. Yet the subject is superficially treated from the Persian and Arabian writers. It is among the Turks that these orders have principally flourished.

[15] Rycot (in the present State of the Ottoman Empire, p. 242—253.) affords much information, which he drew from his personal conversation with the heads of the dervishes, most of whom ascribed their origin to the time of Orchan. He does not mention the *Zichade* of Chalcondyles (l. vii. p. 286.), among whom Amurath retired: the *Sesde* of that author are the descendants of Mahomet.

* Gibbon has fallen into a remarkable error. Profane, not divine, love was its chief occupation: the only dance, that described by Horace as belonging to the country, *motus docti gambet Ionicos*. See Von Hammer, note, p. 652.—M.

The monastic retreat of Amurath was that of an epicurean rather than of a dervish; more like that of Sardanapalus than of Charles the Fifth.

Europe on Asia for the recovery of the holy sepulchre; but in the fifteenth, the most pressing motives of religion and policy were insufficient to unite the Latins in the defence of Christendom. Germany was an inexhaustible storehouse of men and arms (16): but that complex and languid body required the impulse of a vigorous hand; and Frederic the Third was alike impotent in his personal character and his imperial dignity. A long war had impaired the strength, without satiating the animosity, of France and England (17): but Philip duke of Burgundy was a vain and magnificent prince; and he enjoyed, without danger or expense, the adventurous piety of his subjects, who sailed, in a gallant fleet, from the coast of Flanders to the Hellespont. The maritime republics of Venice and Genoa were less remote from the scene of action; and their hostile fleets were associated under the standard of St. Peter. The kingdoms of Hungary and Poland, which covered as it were the interior pale of the Latin church, were the most nearly concerned to oppose the progress of the Turks. Arms were the patrimony of the Scythians and Sarmatians; and these nations might appear equal to the contest, could they point, against the common foe, those swords that were so wantonly drawn in bloody and domestic quarrels. But the same spirit was adverse to concord and obedience: a poor country and a limited monarch are incapable of maintaining a standing force; and the loose bodies of Polish and Hungarian horse were not armed with the sentiments and weapons which, on some occasions, have given irresistible weight to the French chivalry. Yet, on this side, the designs of the Roman pontiff, and the eloquence of cardinal Julian, his legate, were promoted by the circumstances of the times (18); by the union of the two crowns on the head of Ladislaus (19), a young and ambitious soldier; by the valour of an hero, whose name, the name of John Huniades, was already popular among the Christians, and formidable to the Turks. An endless treasure of pardons and indulgences was scattered by the legate; many private warriors of France and Germany enlisted under the holy banner; and the crusade de-

(16) In the year 1431, Germany raised 40,000 horse, men at arms, against the Hussites of Bohemia (Lenfant, *Hist. du Concile de Basle*, tom. i. p. 318.). At the siege of Noy, on the Rhine, in 1474, the princes, prelates, and cities, sent their respective quotas; and the bishop of Munster (*qui s'est pas des plus grands*) furnished 1400 horse, 6000 foot, all in green, with 1200 waggons. The united armies of the king of England and the duke of Burgundy scarcely equalled one third of this German host (*Mémoires de Philippe de Comines*, l. iv. c. 2.). At present, six or seven hundred thousand men are maintained in constant pay and admirable discipline by the powers of Germany.

(17) It was not till the year 1444, that France and England could agree on a truce of some months. (See Rymer's *Fœdera*, and the chronicles of both nations.)

(18) In the Hungarian crusade, Spondanus (*Annal. Eccles. A. D. 1443, 1444.*) has been my leading guide. He has diligently read, and critically compared, the Greek and Turkish materials, the historians of Hungary, Poland, and the West. His narrative is perspicuous; and where he can be free from a religious bias, the judgment of Spondanus is not contemptible.

(19) I have curtailed the harsh letter (Wladislaus) which most writers affix to his name, either in compliance with the Polish pronunciation, or to distinguish him from his rival the infant Ladislaus of Austria. Their competition for the crown of Hungary is described by Callimachus (l. i. li. p. 447—486.), Bonfinsius (*Decad. lib. i. iv.*), Spondanus, and Lenfant.

rived some strength, or at least some reputation, from the new allies both of Europe and Asia. A fugitive despot of Servia exaggerated the distress and ardour of the Christians beyond the Danube, who would unanimously rise to vindicate their religion and liberty. The Greek emperor (20), with a spirit unknown to his fathers, engaged to guard the Bosphorus, and to sally from Constantinople at the head of his national and mercenary troops. The sultan of Caramania (21) announced the retreat of Amurath, and a powerful diversion in the heart of Anatolia; and if the fleets of the West could occupy at the same moment the streights of the Hellespont, the Ottoman monarchy would be discovered and destroyed. Heaven and earth must rejoice in the perdition of the miscreants; and the legate, with prudent ambiguity, instilled the opinion of the invisible, perhaps the visible, aid of the Son of God, and his divine mother.

Of the Polish and Hungarian diets, a religious war was the unanimous cry; and Ladislaus, after passing the Danube, led an army of his confederate subjects as far as Sophia, the capital of the Bulgarian kingdom. In this expedition they obtained two signal victories, which were justly ascribed to the valour and conduct of Huniades. In the first, with a vanguard of ten thousand men, he surprised the Turkish camp; in the second, he vanquished and made prisoner the most renowned of their generals, who possessed the double advantage of ground and numbers. The approach of winter, and the natural and artificial obstacles of Mount Hæmus, arrested the progress of the hero, who measured a narrow interval of six days' march from the foot of the mountains to the hostile towers of Adrianople, and the friendly capital of the Greek empire. The retreat was undisturbed; and the entrance into Buda was at once a military and religious triumph. An ecclesiastical procession was followed by the king and his warriors on foot: he nicely balanced the merits and rewards of the two nations; and the pride of conquest was blended with the humble temper of Christianity. Thirteen bashaws, nine standards, and four thousand captives, were unquestionable trophies; and as all were willing to believe, and none were present to contradict, the crusaders multiplied, with unblushing confidence, the myriads of Turks whom they had left on the field of battle (22). The most solid proof, and the most salutary consequence, of victory, was a deputation from the divan to

Ladislaus,
king of
Poland and
Hungary,
marches
against them.

The Turkish
peace.

[20] The Greek historians, Phranza, Chalcondyles, and Ducas, do not ascribe to their prince a very active part in this crusade, which he seems to have promoted by his wishes, and injured by his fears.

[21] Caotemir [p. 88.] ascribes to his policy the original plan, and transcribes his animating epistle to the king of Hungary. But the Mahometan powers are seldom informed of the state of Christendom; and the situation and correspondence of the knights of Rhodes must connect them with the sultan of Caramania.

[22] In their letters to the emperor Frederic III. the Hungarians slay 30,000 Turks in one battle; but the modest Julian reduces the slaughter to 6000 or even 2000 infidels (*Æneas Sylvius in Europ. c. 5. and epist. 44. 81. apud Spoodanum*).

solicit peace, to restore Servia, to ransom the prisoners, and to evacuate the Hungarian frontier. "By this treaty, the rational objects of the war were obtained: the king, the despot, and Huniades himself, in the diet of Segedin, were satisfied with public and private emolument; a truce of ten years was concluded; and the followers of Jesus and Mahomet, who swore on the Gospel and the Koran, attested the word of God as the guardian of truth and the avenger of perfidy. In the place of the Gospel, the Turkish ministers had proposed to substitute the Eucharist, the real presence of the Catholic deity; but the Christians refused to profane their holy mysteries; and a superstitious conscience is less forcibly bound by the spiritual energy, than by the outward and visible symbols, of an oath (23).

Violation of
the peace:
A. D. 1444.

During the whole transaction, the cardinal legate had observed a sullen silence, unwilling to approve, and unable to oppose, the consent of the king and people. But the diet was not dissolved before Julian was fortified by the welcome intelligence, that Anatolia was invaded by the Caramanian, and Thrace by the Greek emperor; that the fleets of Genoa, Venice, and Burgundy, were masters of the Hellespont; and that the allies, informed of the victory, and ignorant of the treaty, of Ladislaus, impatiently waited for the return of his victorious army. "And is it thus," exclaimed the cardinal (24); "that you will desert their expectations and your own fortune? It is to them, to your God, and your fellow-Christians, that you have pledged your faith; and that prior obligation annihilates a rash and sacrilegious oath to the enemies of Christ. His vicar on earth is the Roman pontiff; without whose sanction you can neither promise nor perform. In his name I absolve your perjury and sanctify your arms: follow my footsteps in the paths of glory and salvation; and if still ye have scruples, devolve on my head the punishment and the sin." This mischievous casuistry was seconded by his respectable character, and the levity of popular assemblies: war was resolved, on the same spot where peace had so lately been sworn; and, in the execution of the treaty, the Turks were assaulted by the Christians; to whom, with some reason, they might apply the epithet of Infidels. The falsehood of Ladislaus to his word and oath was palliated by the religion of the times: the most perfect, or at least the most popular, excuse would have been the success of his arms and the deliverance of the

[23] See the origin of the Turkish war, and the first expedition of Ladislaus, in the 6th and 7th books of the 11th decad of Bonifacius, who, in his division and style, copies Livy with tolerable success. Callimachus (l. ii. p. 487—496) is still more pure and authentic.

[24] I do not pretend to warrant the literal accuracy of Julian's speech, which is variously worded by Callimachus (l. iii. p. 505—507), Bonifacius (dec. iii. l. vi. p. 457, 458.), and other historians, who might indulge their own eloquence, while they represent one of the orators of the age. But they all agree in the advice and arguments for perjury, which in the field of controversy are fiercely attacked by the Protestants, and fiercely defended by the Catholics. The latter are discouraged by the misfortune of Warms.

Eastern church. But the same treaty which should have bound his conscience had diminished his strength. On the proclamation of the peace, the French and German volunteers departed with indignant murmurs: the Poles were exhausted by distant warfare, and perhaps disgusted with foreign command; and their palatines accepted the first licence, and hastily retired to their provinces and castles. Even Hungary was divided by faction, or restrained by a laudable scruple; and the relics of the crusade that marched in the second expedition were reduced to an inadequate force of twenty thousand men. A Walachian chief, who joined the royal standard with his vassals, presumed to remark that their numbers did not exceed the hunting retinue that sometimes attended the sultan; and the gift of two horses of matchless speed might admonish Ladislaus of his secret foresight of the event. But the despot of Servia, after the restoration of his country and children, was tempted by the promise of new realms; and the inexperience of the king, the enthusiasm of the legate, and the martial presumption of Huniades himself, were persuaded that every obstacle must yield to the invincible virtue of the sword and the cross. After the passage of the Danube, two roads might lead to Constantinople and the Hellespont; the one direct, abrupt, and difficult, through the mountains of Hæmus; the other more tedious and secure, over a level country, and along the shores of the Euxine; in which their flanks, according to the Scythian discipline, might always be covered by a movable fortification of waggons. The latter was judiciously preferred: the Catholics marched through the plains of Bulgaria, burning, with wanton cruelty, the churches and villages of the Christian natives; and their last station was at Warnæ, near the sea-shore; on which the defeat and death of Ladislaus have bestowed a memorable name (25).

It was on this fatal spot, that, instead of finding a confederate fleet to second their operations, they were alarmed by the approach of Amurath himself, who had issued from his Magnesian solitude, and transported the forces of Asia to the defence of Europe. According to some writers, the Greek emperor had been awed, or seduced, to grant the passage of the Bosphorus; and an indelible stain of corruption is fixed on the Genoese, or the pope's nephew, the Catholic admiral, whose mercenary connivance betrayed the guard of the Hellespont. From Adrianople, the sultan advanced by hasty marches, at the head of sixty thousand men; and when the cardinal, and Huniades, had taken a nearer survey of the numbers and order of the Turks, these ardent warriors proposed the tardy

Battle of
Warnæ,
A. D. 1444,
Nov. 10.

[25] Warnæ, under the Grecian name of Odesus, was a colony of the Milesians, which they denominated from the hero Ulysses (Cellarius, tom. i. p. 374. D'Anville, tom. i. p. 312.). According to Arrian's *Periplus of the Euxine* [p. 24, 25., in the first volume of Hudson's *Geographers*], it was situate 1740 stadia, or furlongs, from the mouth of the Danube, 2140 from Byzantium, and 360 to the north of a ridge or promontory of Mount Hæmus, which advances into the sea.

and impracticable measure of a retreat. The king alone was resolved to conquer or die; and his resolution had almost been crowned with a glorious and salutary victory. The princes were opposite to each other in the centre; and the Beglerbegs, or generals of Anatolia and Romania, commanded on the right and left, against the adverse divisions of the despot and Huniades. The Turkish wings were broken on the first onset: but the advantage was fatal; and the rash victors, in the heat of the pursuit, were carried away far from the annoyance of the enemy, or the support of their friends. When Amurath beheld the flight of his squadrons, he despaired of his fortune and that of the empire: a veteran Janizary seized his horse's bridle; and he had magnanimity to pardon and reward the soldier who dared to perceive the terror, and arrest the flight, of his sovereign. A copy of the treaty, the monument of Christian perfidy, had been displayed in the front of battle; and it is said, that the sultan in his distress, lifting his eyes and his hands to heaven, implored the protection of the God of truth; and called on the prophet Jesus himself to avenge the impious mockery of his name and religion (26). With inferior numbers and disordered ranks, the king of Hungary rushed forwards in the confidence of victory, till his career was stopped by the impenetrable phalanx of the Janizaries. If we may credit the Ottoman annals, his horse was pierced by the javelin of Amurath (27); he fell among the spears of the infantry; and a Turkish soldier proclaimed with a loud voice, "Hun-garians, behold the head of your king!" The death of Ladislaus was the signal of their defeat. On his return from an intemperate pursuit, Huniades deplored his error and the public loss: he strove to rescue the royal body, till he was overwhelmed by the tumultuous crowd of the victors and vanquished; and the last efforts of his courage and conduct were exerted to save the remnant of his Wallachian cavalry. Ten thousand Christians were slain in the disastrous battle of Warna: the loss of the Turks, more considerable in numbers, bore a smaller proportion to their total strength; yet the philosophic sultan was not ashamed to confess, that his ruin must be the consequence of a second and similar victory.* At his command a column was erected on the spot where Ladislaus had fallen; but the modest inscription, instead of accusing the rashness,

Death of
Ladislaus.

(26) Some Christian writers affirm, that he drew from his bosom the host or wafer on which the treaty had not been sworn. The Moslems suppose, with more simplicity, an appeal to God and his prophet Jesus, which is likewise insinuated by Callimachus (l. iii. p. 516. Spondan. A. D. 1444, No. 8.).

(27) A critic will always distrust these *spolia opima* of a victorious general, so difficult for valour to obtain, so easy for flattery to invent (Cantemir, p. 90, 91.). Callimachus (l. iii. p. 517.) more simply and probably affirms, supervenientibus Janisariis, telorum multitudine, non tam confusus est, quam obrutus.

* Compare Yon Hammer, p. 463.—W.

recorded the valour, and bewailed the misfortune, of the Hungarian youth (28).

Before I lose sight of the field of Wara, I am tempted to pause on the character and story of two principal actors, the cardinal Julian and John Huniades. Julian (29) Cæsarini was born of a noble family of Rome: his studies had embraced both the Latin and Greek learning, both the sciences of divinity and law; and his versatile genius was equally adapted to the schools, the camp, and the court. No sooner had he been invested with the Roman purple, than he was sent into Germany to arm the empire against the rebels and heretics of Bohemia. The spirit of persecution is unworthy of a Christian; the military profession ill becomes a priest; but the former is excused by the times; and the latter was ennobled by the courage of Julian, who stood dauntless and alone in the disgraceful flight of the German host. As the pope's legate, he opened the council of Basil; but the president soon appeared the most strenuous champion of ecclesiastical freedom; and an opposition of seven years was conducted by his ability and zeal. After promoting the strongest measures against the authority and person of Eugenius, some secret motive of interest or conscience engaged him to desert on a sudden the popular party. The cardinal withdrew himself from Basil to Ferrara; and, in the debates of the Greeks and Latins, the two nations admired the dexterity of his arguments and the depth of his theological erudition (30). In his Hungarian embassy, we have already seen the mischievous effects of his sophistry and eloquence, of which Julian himself was the first victim. The cardinal, who performed the duties of a priest and a soldier, was lost in the defeat of Wara. The circumstances of his death are variously related; but it is believed, that a weighty incumbrance of gold impeded his flight, and tempted the cruel avarice of some Christian fugitives.

From an humble, or at least a doubtful, origin, the merit of John Huniades promoted him to the command of the Hungarian armies. His father was a Walachian, his mother a Greek: her unknown race might possibly ascend to the emperors of Constantinople; and the claims of the Walachians, with the surname of Corvinus, from the

The cardinal
Julian.

John
Corvinus
Huniades.

[28] Besides some valuable hints from *Æneas Sylvius*, which are diligently collected by *Spondanus*, our best authorities are three historians of the xvth century, *Philippus Callimachus* (*de Rebus a Vladislao Polonorum atque Hungarorum Rege gestis*, libri iii. in *Bel. Script. Rerum Hungaricarum*, tom. i. p. 433—518.), *Bosinius* (*decad. iii. l. v. p. 460—467.*), and *Chalcondyles* (*l. vii. p. 165—179.*). The two first were Italians, but they passed their lives in Poland and Hungary (*Fabric. Bibliot. Latin. med. et infimæ ætatis*, tom. i. p. 324. *Vossius*, *de Hist. Latin. l. iii. c. 8. 11.* *Bayle*, *Dictionnaire*, *BOSINIUS*). A small tract of *Felix Petancius*, chancellor of Segnis (*ad calcem Cuspinian. de Cæsariis*, p. 716—722.), represents the theatre of the war in the xvth century.

[29] *M. Lénfant* has described the origin (*Hist. du Concile de Bâle*, tom. i. p. 247, &c.), and Bohemian campaign (p. 315, &c.) of cardinal Julian. His services at Basil and Ferrara, and his unfortunate end, are occasionally related by *Spondanus*, and the continuation of *Fleury*.

[30] *Syropoulos* honourably praises the talents of an enemy (p. 117.): τοιαῦτα τινα εἶπεν ὁ Ἰουλιανὸς περὶ αὐτοῦ: ἀγλὴ καὶ λογικὴ, καὶ μετ' ἐπιστήμης καὶ θειότητος Πρωτορίκτι.

place of his nativity, might suggest a thin pretence for mingling his blood with the patricians of ancient Rome (31). In his youth he served in the wars of Italy, and was retained, with twelve horsemen, by the bishop of Zagrab: the valour of the *white knight* (32) was soon conspicuous; he increased his fortunes by a noble and wealthy marriage; and in the defence of the Hungarian borders he won in the same year three battles against the Turks. By his influence, Ladislaus of Poland obtained the crown of Hungary; and the important service was rewarded by the title and office of Waivod of Transylvania. The first of Julian's crusades added two Turkish laurels on his brow; and in the public distress the fatal errors of Warua were forgotten. During the absence and minority of Ladislaus of Austria, the titular king, Huniades was elected supreme captain and governor of Hungary; and if envy at first was silenced by terror, a reign of twelve years supposes the arts of policy as well as of war. Yet the idea of a consummate general is not delineated in his campaigns; the white knight fought with the hand rather than the head, as the chief of desultory Barbarians, who attack without fear and fly without shame; and his military life is composed of a romantic alternative of victories and escapes. By the Turks, who employed his name to frighten their perverse children, he was corruptly denominated *Jancus Lain*, or the Wicked: their hatred is the proof of their esteem; the kingdom which he guarded was inaccessible to their arms; and they felt him most daring and formidable, when they fondly believed the captain and his country irrecoverably lost. Instead of confining himself to a defensive war, four years after the defeat of Warua he again penetrated into the heart of Bulgaria, and in the plain of Cossova sustained, till the third day, the shock of the Ottoman army, four times more numerous than his own. As he fled alone through the woods of Walachia, the hero was surprised by two robbers; but while they disputed a gold chain that hung at his neck, he recovered his sword, slew the one, terrified the other, and, after new perils of captivity or death, consoled by his presence an afflicted kingdom. But the last and most glorious action of his life was the defence of Belgrade against the powers of Mahomet the Second in person. After a siege of forty days, the Turks, who had already entered the town, were compelled to retreat; and the joyful nations celebrated Huniades and Belgrade as the bulwarks of Christendom (33). About a month after this

His defence
of Belgrade,
and death,
A. D. 1456,
July 22—
Sept. 4.

[31] See Bonifinus *decad* iii. l. iv. p. 423. Could the Italian historian pronounce, or the king of Hungary bear, without a blush, the absurd flattery which confounded the name of a Walachian village with the casual, though glorious, epithet of a single branch of the Valerian family at Rome?

[32] Philip de Comines (*Mémoires*, l. vi. c. 13.), from the tradition of the times, mentions him with high encomiums, but under the whimsical name of the Chevalier Blanc de Valachie (Valachia). The Greek Chalcondyles, and the Turkish annals of Lennævius, presume to accuse his fidelity or valour.

[33] See Bonifinus (*decad* iii. l. viii. p. 492.) and Spondanus (A. D. 1456, No. 1—7.). Huniades

great deliverance, the champion expired; and his most splendid epitaph is the regret of the Ottoman prince, who sighed that he could no longer hope for revenge against the single antagonist who had triumphed over his arms. On the first vacancy of the throne, Matthias Corvinus, a youth of eighteen years of age, was elected and crowned by the grateful Hungarians. His reign was prosperous and long: Matthias aspired to the glory of a conqueror and a saint; but his purest merit is the encouragement of learning; and the Latin orators and historians, who were invited from Italy by the son, have shed the lustre of their eloquence on the father's character (34).

In the list of heroes, John Huniades and Scanderbeg are commonly associated (35); and they are both entitled to our notice, since their occupation of the Ottoman arms delayed the ruin of the Greek empire. John Castriot, the father of Scanderbeg (36), was the hereditary prince of a small district of Epirus or Albania, between the mountains and the Adriatic Sea. Unable to contend with the sultan's power, Castriot submitted to the hard conditions of peace and tribute: he delivered his four sons as the pledges of his fidelity; and the Christian youths, after receiving the mark of circumcision, were instructed in the Mahometan religion, and trained in the arms and arts of Turkish policy (37). The three elder brothers were confounded in the crowd of slaves; and the poison to which their deaths are ascribed cannot be verified or disproved by any positive evidence. Yet the suspicion is in a great measure removed by the kind and paternal treatment of George Castriot, the fourth brother, who, from his tender youth, displayed the strength and spirit of a soldier. The successive overthrow of a Tartar and two Persians, who carried a proud defiance to the Turkish court, recommended him to the favour of Amurath, and his Turkish appellation of Scanderbeg (*Iskender beg*), or the lord Alexander, is an indelible memorial of his glory and servitude. His father's prin-

Birth and
education of
Scanderbeg,
prince of
Albania,
A. D.
1404—1413,
&c.

shared the glory of the defence of Belgrade with Capistran, a Franciscan friar; and in their respective narratives, neither the saint nor the hero condescend to take notice of his rival's merit.

[34] See Bouffines, *decad iii. l. viii.—decad iv. l. viii.* The observations of Spondanus on the life and character of Matthias Corvinus are curious and critical [A. D. 1404, No. 1. 1475, No. 6. 1476, No. 14.—16. 1490, No. 4, 5.]. Italian fame was the object of his vanity. His actions are celebrated in the *Epistoma Rerum Hungaricarum* (p. 322—412.) of Peter Ranzanus, a Sicilian. His wise and factious sayings are registered by Galestus Martius of Narni (328—568.); and we have a particular narrative of his wedding and coronation. These three tracts are all contained in the first vol. of *Bel's Scriptores Rerum Hungaricarum*.

[35] They are ranked by Sir William Temple, in his pleasing Essay on Heroic Virtue (Works, vol. iii. p. 385.), among the seven chiefs who have deified, without wearing a royal crown; Belisarius, Narces, Gonzales of Cordova, William first prince of Orange, Alexander duke of Parma, John Huniades, and George Castriot, or Scanderbeg.

[36] I could wish for some simple authentic memoirs of a friend of Scanderbeg, which would introduce me to the man, the time, and the place. In the old and national history of Marinus Barletinus, a priest of Scodra (*de Vita, Moribus, et Rebus grati Georgii Castrioti, &c. libri xiii. pp. 367. Argentorat. 1537, in fol.*), his gaudy and cumbersome robes are stuck with many false jewels. See likewise Chalcondyles, l. vii. p. 185. l. viii. p. 229.

[37] His circumcision, education, &c. are marked by Marinus with brevity and reluctance (l. i. p. 6, 7.).

ciality was reduced into a province; but the loss was compensated by the rank and title of Sanjak, a command of five thousand horse, and the prospect of the first dignities of the empire. He served with honour in the wars of Europe and Asia; and we may smile at the art or credulity of the historian, who supposes, that in every encounter he spared the Christians, while he fell with a thundering arm on his Musulman foes. The glory of Huniades is without reproach: he fought in the defence of his religion and country; but the enemies who applaud the patriot, have branded his rival with the name of traitor and apostate. In the eyes of the Christians, the rebellion of Scanderbeg is justified by his father's wrongs, the ambiguous death of his three brothers, his own degradation, and the slavery of his country; and they adore the generous, though tardy, zeal, with which he asserted the faith and independence of his ancestors. But he had imbibed from his ninth year the doctrines of the Koran: he was ignorant of the Gospel; the religion of a soldier is determined by authority and habit; nor is it easy to conceive what new illumination at the age of forty (38) could be poured into his soul. His motives would be less exposed to the suspicion of interest or revengo, had he broken his chain from the moment that he was sensible of its weight: but a long oblivion had surely impaired his original right; and every year of obedience and reward had cemented the mutual bond of the sultan and his subject. If Scanderbeg had long harboured the belief of Christianity and the intention of revolt, a worthy mind must condemn the base dissimulation, that could serve only to betray, that could promise only to be forsworn, that could actively join in the temporal and spiritual perdition of so many thousands of his unhappy brethren. Shall we praise a secret correspondence with Huniades, while he commanded the vanguard of the Turkish army? shall we excuse the desertion of his standard, a treacherous desertion which abandoned the victory to the enemies of his benefactor? In the confusion of a defeat, the eye of Scanderbeg was fixed on the Reis Effendi or principal secretary: with the dagger at his breast, he extorted a firman or patent of the government of Albania; and the murder of the guiltless scribe and his train prevented the consequences of an immediate discovery. With some bold companions, to whom he had revealed his design, he escaped in the night, by rapid marches, from the field of battle to his paternal mountains. The gates of Croya were opened to the royal mandate; and no sooner did he command the fortress, than George Castriot dropt the mask of dis-

His revolt
from the
Turks,
A. D. 1443,
Nov. 26.

[38] Since Scanderbeg died A. D. 1466, in the lxviid year of his age (Marion, l. xiii. p. 370.), he was born in 1403; since he was torn from his parents by the Turks, when he was noennis (Marion, l. i. p. 1. 6.), that event must have happened in 1412, nine years before the accession of Amurath II. who must have inherited, not acquired, the Albanian slave. Spondanus has remarked this inconsistency, A. D. 1431, No. 31: 1443, No. 14.

simulation; abjured the prophet and the sultan, and proclaimed himself the avenger of his family and country. The names of religion and liberty provoked a general revolt: the Albanians, a martial race, were unanimous to live and die with their hereditary prince; and the Ottoman garrisons were indulged in the choice of martyrdom or baptism. In the assembly of the states of Epirus, Scanderbeg was elected general of the Turkish war; and each of the allies engaged to furnish his respective proportion of men and money. From these contributions, from his patrimonial estate, and from the valuable salt-pits of Selina, he drew an annual revenue of two hundred thousand ducats (39); and the entire sum, exempt from the demands of luxury, was strictly appropriated to the public use. His manners were popular; but his discipline was severe; and every superfluous vice was banished from his camp: his example strengthened his command; and under his conduct, the Albanians were invincible in their own opinion and that of their enemies. The bravest adventurers of France and Germany were allured by his fame and retained in his service: his standing militia consisted of eight thousand horse and seven thousand foot; the horses were small, the men were active: but he viewed with a discerning eye the difficulties and resources of the mountains; and, at the blaze of the beacons, the whole nation was distributed in the strongest posts. With such unequal arms Scanderbeg resisted twenty-three years the powers of the Ottoman empire; and two conquerors, Amurath the Second, and his greater son, were repeatedly baffled by a rebel, whom they pursued with seeming contempt and implacable resentment. At the head of sixty thousand horse and forty thousand Janizaries, Amurath entered Albania: he might ravage the open country, occupy the defenceless towns, convert the churches into mosques, circumcise the Christian youths, and punish with death his adult and obstinate captives: but the conquests of the sultan were confined to the petty fortress of Sfetigrade; and the garrison, invincible to his arms, was oppressed by a paltry artifice and a superstitious scruple (40). Amurath retired with shame and loss from the walls of Croya, the castle and residence of the Castriots: the march, the siege, the retreat, were harassed by a vexatious, and almost invisible, adversary (41); and the disappointment might tend to embitter, perhaps to shorten, the last days of the sultan (42). In the fulness of conquest, Mahomet

His valour;

[39] His revenue and forces are luckily given by Marinus (l. ii. p. 44.).

[40] There were two Dibras, the upper and lower, the Bulgarian and Albanian; the former, 70 miles from Croya (l. i. p. 17.), was contiguous to the fortress of Sfetigrade, whose inhabitants refused to drink from a well into which a dead dog had traitorously been cast (l. v. p. 139, 140.) We want a good map of Epirus.

[41] Compare the Turkish narrative of Cantemir (p. 92.) with the pompous and prolix declamation in the ivth, vth, and viith books of the Albanian priest, who has been copied by the tribe of strangers and moderns.

[42] In honour of his hero, Barletius (l. vi. p. 188—192.) kills the sultan, by disease indeed, un-

the Second still felt at his bosom this domestic thorn: his lieutenants were permitted to negotiate a truce; and the Albanian prince may justly be praised as a firm and able champion of his national independence. The enthusiasm of chivalry and religion has ranked him with the names of Alexander and Pyrrhus; nor would they blush to acknowledge their intrepid countryman: but his narrow dominion, and slender powers, must leave him at an humble distance below the heroes of antiquity, who triumphed over the East and the Roman legions. His splendid achievements, the bashas whom he encountered, the armies that he discomfited, and the three thousand Turks who were slain by his single hand, must be weighed in the scales of suspicious criticism. Against an illiterate enemy, and in the dark solitude of Epirus, his partial biographers may safely indulge the latitude of romance: but their fictions are exposed by the light of Italian history; and they afford a strong presumption against their own truth, by a fabulous tale of his exploits, when he passed the Adriatic with eight hundred horse to the succour of the king of Naples (43). Without disparagement to his fame, they might have owned, that he was finally oppressed by the Ottoman powers: in his extreme danger he applied to pope Pius the Second for a refuge in the ecclesiastical state; and his resources were almost exhausted, since Scanderbeg died a fugitive at Lissus, on the Venetian territory (44). His sepulchre was soon violated by the Turkish conquerors; but the Janizaries, who wore his bones enchased in a bracelet, declared by this superstitious amulet their involuntary reverence for his valour. The instant ruin of his country may redound to the hero's glory; yet, had he balanced the consequences of submission and resistance, a patriot perhaps would have declined the unequal contest which must depend on the life and genius of one man. Scanderbeg might indeed be supported by the rational, though fallacious, hope, that the pope, the king of Naples, and the Venetian republic, would join in the defence of a free and Christian people, who guarded the sea-coast of the Adriatic, and the narrow passage from Greece to Italy. His infant son was saved from the national shipwreck; the Castriots (45) were invested with a Neapolitan dukedom, and their blood conti-

and death
A. D. 1467,
Jan. 17.

der the walls of Croja. But this adacious fiction is disproved by the Greeks and Turks, who agree in the time and manner of Amurat's death at Adrianople.

(43) See the marvels of his Calabrian expedition in the 15th and 17th books of Marinus Barletius, which may be rectified by the testimony or silence of Muratori (*Annali d'Italia*, tom. xiii. p. 291.), and his original authors (Joh. Simonetta de Rebus Francisci Sfortie, in Muratori, *Script. Rerum Ital.* tom. xxi. p. 728. et alios). The Albanian cavalry, under the name of *Stradiots*, soon became famous in the wars of Italy (*Mémoires de Comines*, l. viii. c. 5.).

(44) Spondanus, from the best evidence, and the most rational criticism, has reduced the giant Scanderbeg to the human size (A. D. 1461, No. 20. 1463, No. 9. 1463, No. 12, 13. 1467, No. 1.). His own letter to the pope, and the testimony of Phranza (l. iii. c. 28.), a refugee in the neighbouring isle of Corfu, demonstrate his last distress, which is awkwardly concealed by Marinus Barletius (l. x.).

(45) See the family of the Castriots, in Ducas (*Fam. Dalmation*, &c. xviii. p. 348–356.).

nues to flow in the noblest families of the realm. A colony of Albanian fugitives obtained a settlement in Calabria, and they preserve at this day the language and manners of their ancestors (46).

In the long career of the decline and fall of the Roman empire, I have reached at length the last reign of the princes of Constantinople, who so feebly sustained the name and majesty of the Cæsars. On the decease of John Palæologus, who survived about four years the Hungarian crusade (47), the royal family, by the death of Andronicus and the monastic profession of Isidore, was reduced to three princes, Constantine, Demetrius, and Thomas, the surviving sons of the emperor Manuel. Of these the first and the last were far distant in the Morea; but Demetrius, who possessed the domain of Selybria, was in the suburbs, at the head of a party: his ambition was not chilled by the public distress; and his conspiracy with the Turks and the schismatics had already disturbed the peace of his country. The funeral of the late emperor was accelerated with singular and even suspicious haste: the claim of Demetrius to the vacant throne was justified by a trite and flimsy sophism, that he was born in the purple, the eldest son of his father's reign. But the empress-mother, the senate and soldiers, the clergy and people, were unanimous in the cause of the lawful successor; and the despot Thomas, who, ignorant of the change, accidentally returned to the capital, asserted with becoming zeal the interest of his absent brother. An ambassador, the historian Phranza, was immediately despatched to the court of Adrianople. Amurath received him with honour and dismissed him with gifts; but the gracious approbation of the Turkish sultan announced his supremacy, and the approaching downfall of the Eastern empire. By the hands of two illustrious deputies, the Imperial crown was placed at Sparta on the head of Constantine. In the spring he sailed from the Morea, escaped the encounter of a Turkish squadron, enjoyed the acclamations of his subjects, celebrated the festival of a new reign, and exhausted by his donatives the treasure, or rather the indigence, of the state. The emperor immediately resigned to his brothers the possession of the Morea; and the brittle friendship of the two princes, Demetrius and Thomas, was confirmed in their mother's presence by the frail security of oaths and embraces. His next occupation was the choice of a consort. A daughter of the doge of Venice had been proposed; but the Byzantine nobles objected the distance between an hereditary monarch and an elective magistrate; and in their subsequent distress, the chief of that powerful republic was not unmindful of

Constantine
the last of the
Romans or
Greek
Emperors,
A. D. 1448,
Nov. 1.—
A. D. 1453.
May 29.

[46] This colony of Albanese is mentioned by Mr. Swinburne (*Travels into the Two Sicilies*, vol. 1. p. 250—254.).

[47] The chronology of Phranza is clear and authentic; but instead of four years and seven months, Spondanus (A. D. 1445, No. 7.) assigns seven or eight years to the reign of the last Constantine, which he deduces from a spurious epistle of Eugenius IV. to the king of Ethiopia.

the affront. Constantine afterwards hesitated between the royal families of Trebizond and Georgia; and the embassy of Phranza represents in his public and private life the last days of the Byzantine empire (48).

Embassy of
Phranza,
A. D.
1490—1492.

The *protoproestiar*e, or great chamberlain, Phranza sailed from Constantinople as the minister of a bridegroom; and the relics of wealth and luxury were applied to his pompous appearance. His numerous retinue consisted of nobles and guards, of physicians and monks: he was attended by a band of music; and the term of his costly embassy was protracted above two years. On his arrival in Georgia or Iberia, the natives from the towns and villages flocked around the strangers; and such was their simplicity, that they were delighted with the effects, without understanding the cause, of musical harmony. Among the crowd, was an old man, above an hundred years of age, who had formerly been carried away a captive by the Barbarians (49), and who amused his hearers with a tale of the wonders of India (50), from whence, he had returned to Portugal by an unknown sea (51). From this hospitable land, Phranza proceeded to the court of Trebizond, where he was informed by the Greek prince of the recent decease of Amurath. Instead of rejoicing in the deliverance, the experienced statesman expressed his apprehension, that an ambitious youth would not long adhere to the sage and pacific system of his father. After the sultan's decease, his Christian wife, Maria (52), the daughter of the Servian despot, had been honourably restored to her parents: on the fame of her beauty and merit, she was recommended by the ambassador as the most worthy object of the royal choice; and Phranza recapitulates and refutes the specious objections that might be raised against the proposal. The majesty of the purple would ennoble an unequal alliance; the bar of affinity might be removed by liberal alms and the dispensation of the church; the disgrace of Turkish nuptials had been repeatedly overlooked; and, though the fair Maria was near fifty years of age, she might yet hope to give an heir to the empire. Constantine listened to the advice, which

[48] Phranza (l. iii. c. 1—6.) deserves credit and esteem.

[49] Suppose him to have been captured in 1394, in Timur's first war in Georgia (Shereffeddin, l. iii. c. 30.); he might follow his Tartar master into Hindostan in 1398, and from thence sail to the spice islands.

[50] The happy and pious Indians lived an hundred and fifty years, and enjoyed the most perfect productions of the vegetable and mineral kingdoms. The animals were on a large scale: dragons seventy cubits, ants, (the *formica Indica*) nine inches long, sheep like elephants, elephants like sheep. Quidlibet audendi, &c.

[51] He sailed in a country vessel from the spice islands to one of the ports of the exterior India; invenitque novam grandem Iberiam, qua in Portugalliam est delatus. This passage, composed in 1477 (Phranza, l. iii. c. 30.), twenty years before the discovery of the Cape of Good Hope, is spurious or wonderful. But this new geography is sullied by the old and incompatible error which places the source of the Nile in India.

[52] Castemir (p. 83.), who styles her the daughter of Lazarus Oglı, and the Helen of the Servians, places her marriage with Amurath in the year 1424. It will not easily be believed, that in six-and-twenty years' cohabitation, the sultan corpus ejus non tetigit. After the taking of Constantinople, she fled to Mahomet II. (Phranza, l. iii. c. 22.)

was transmitted in the first ship that sailed from Trebizond; but the factions of the court opposed his marriage; and it was finally prevented by the pious vow of the sultana, who ended her days in the monastic profession. Reduced to the first alternative, the choice of Phranza was decided in favour of a Georgian princess; and the vanity of her father was dazzled by the glorious alliance. Instead of demanding, according to the primitive and national custom, a price for his daughter (53), he offered a portion of fifty-six thousand, with an annual pension of five thousand, ducats; and the services of the ambassador were repaid by an assurance, that, as his son had been adopted in baptism by the emperor, the establishment of his daughter should be the peculiar care of the empress of Constantinople. On the return of Phranza, the treaty was ratified by the Greek monarch, who with his own hand impressed three vermilion crosses on the golden bull, and assured the Georgian envoy, that in the spring his galleys should conduct the bride to her Imperial palace. But Constantine embraced his faithful servant, not with the cold approbation of a sovereign, but with the warm confidence of a friend, who, after a long absence, is impatient to pour his secrets into the bosom of his friend. "Since the death of my mother and of Can-
"tazene, who alone advised me without interest or passion (54),
"I am surrounded," said the emperor, "by men whom I can nei-
"ther love, nor trust, nor esteem. You are not a stranger to Lucas
"Notaras, the great admiral; obstinately attached to his own sen-
"timents, he declares, both in private and public, that his senti-
"ments are the absolute measure of my thoughts and actions. The
"rest of the courtiers are swayed by their personal or factious
"views; and how can I consult the monks on questions of policy
"and marriage? I have yet much employment for your diligence
"and fidelity. In the spring you shall engage one of my brothers
"to solicit the succour of the Western powers; from the Morea you
"shall sail to Cyprus on a particular commission; and from thence
"proceed to Georgia to receive and conduct the future empress."—
"Your commands," replied Phranza, "are irresistible; but deign,
"great sir," he added, with a serious smile, "to consider, that if
"I am thus perpetually absent from my family, my wife may be
"tempted either to seek another husband, or to throw herself into
"a monastery." After laughing at his apprehensions, the emperor
more gravely, consoled him by the pleasing assurance that *this*
should be his last service abroad, and that he destined for his son
a wealthy and noble heiress; for himself, the important office of

State of the
Byzantine
court.

(53) The classical reader will recollect the offers of Agamemnon (*Iliad*, I. v. 144.), and the general practice of antiquity.

(54) Cautacuzene (I am ignorant of his relation to the emperor of that name) was great domestic, a firm avower of the Greek creed, and a brother of the queen of Servia, whom he visited with the character of ambassador (*Syropulus*, p. 37, 38. 45.).

great logothete, or principal minister of state. The marriage was immediately stipulated; but the office, however incompatible with his own, had been usurped by the ambition of the admiral. Some delay was requisite to negotiate a consent and an equivalent; and the nomination of Phranza was half declared, and half suppressed, lest it might be displeasing to an insolent and powerful favourite. The winter was spent in the preparations of his embassy; and Phranza had resolved, that the youth of his son should embrace this opportunity of foreign travel, and be left, on the appearance of danger, with his maternal kindred of the Morea. Such were the private and public designs, which were interrupted by a Turkish war, and finally buried in the ruins of the empire.

CHAPTER LXVIII.

Reign and Character of Mahomet the Second. — Siege, Assault, and final Conquest, of Constantinople by the Turks. — Death of Constantine Palæologus. — Servitude of the Greeks. — Extinction of the Roman Empire in the East. — Consternation of Europe. — Conquests and Death of Mahomet the Second.

Character of
Mahomet II.

THE siege of Constantinople by the Turks attracts our first attention to the person and character of the great destroyer. Mahomet the Second (1) was the son of the second Amurath; and though his mother has been decorated with the titles of Christian and princess, she is more probably confounded with the numerous concubines who peopled from every climate the haram of the sultan. His first education and sentiments were those of a devout Musulman; and as often as he conversed with an infidel, he purified his hands and face by the legal rites of ablution. Age and empire appear to have relaxed this narrow bigotry: his aspiring genius disdained to acknowledge a power above his own; and in his looser hours he presumed (it is said) to brand the prophet of Mecca as a robber and imposter. Yet the sultan persevered in a decent reverence for the doctrine and discipline of the Koran (2); his private indiscretion must have been sacred from the vulgar ear; and we should suspect the credulity of strangers and sectaries, so prone to believe that a mind which is hardened against truth must be armed with superior contempt for absurdity and error. Under the tuition of the most skilful masters,

(1) For the character of Mahomet II. it is dangerous to trust either the Turks or the Christians. The most moderate picture appears to be drawn by Phranza (l. i. c. 33.), whose resentment had cooled in age and solitude; see likewise Spondanus (A. D. 1451, No. 11.), and the continuator of Fleury (tom. xxii. p. 552.), the *Elogis of Paulus Jovius* (l. iii. p. 164—166.), and the *Dictionnaire de Bayle* (tom. iii. p. 272—279.).

(2) Cantemir (p. 145.), and the mosques which he founded, attest his public regard for religion. Mahomet freely disputed with the patriarch Gennadius on the two religions (Spond. A. D. 1453, No. 22.).

Mahomet advanced with an early and rapid progress in the paths of knowledge; and besides his native tongue, it is affirmed that he spoke or understood five languages (3), the Arabic, the Persian, the Chaldaean or Hebrew, the Latin, and the Greek. The Persian might indeed contribute to his amusement, and the Arabic to his edification; and such studies are familiar to the Oriental youth. In the intercourse of the Greeks and Turks, a conqueror might wish to converse with the people over whom he was ambitious to reign: his own praises in Latin poetry (4) or prose (5) might find a passage to the royal ear; but what use or merit could recommend to the statesman or the scholar the uncouth dialect of his Hebrew slaves? The history and geography of the world were familiar to his memory: the lives of the heroes of the East, perhaps of the West (6), excited his emulation: his skill in astrology is excused by the folly of the times, and supposes some rudiments of mathematical science; and a profane taste for the arts is betrayed in his liberal invitation and reward of the painters of Italy (7). But the influence of religion and learning were employed without effect on his savage and licentious nature. I will not transcribe, nor do I firmly believe, the stories of his fourteen pages, whose bellies were ripped open in search of a stolen melon; or of the beauteous slave, whose head he severed from her body, to convince the Janizaries that their master was not the votary of love.† His sobriety is attested by the silence of the Turkish annals, which accuse three, and three only, of the Ottoman line of the vice of drunkenness (8). But it cannot be de-

[3] *Quinque linguas præter matrem averat, Græcæ, Latine, Chaldaicæ, Persicæ.* The Latin translator of Phranza has dropped the Arabic, which the Koran must recommend to every Mussulman.

[4] Philéplus, by a Latin ode, requested and obtained the liberty of his wife's mother and sisters from the conqueror of Constantinople. It was delivered into the sultan's hands by the effoys of the duke of Milano. Philéplus himself was suspected of a design of retiring to Constantinople; yet the orator often sounded the trumpet of holy war (see his Life by M. Lancelot, in the *Mémoires de l'Académie des Inscriptions*, tom. x. p. 718, 724, &c.).

[5] Robert Valtarin published at Verona, in 1483, his xii books de Re Militari, in which he first mentions the use of bombs. By his patron Sigismund Malatesta, prince of Rimini, it had been addressed with a Latin epistle to Mahomet II.

[6] According to Phranza, he studiously studied the lives and actions of Alexander, Augustus, Constantine, and Theodosius. I have read somewhere, that Pletarch's Lives were translated by his orders into the Turkish language. If the sultan himself understood Greek, it must have been for the benefit of his subjects. Yet these lives are a school of freedom as well as of valour.†

[7] The famous Gentile Bellini, whom he had invited from Venice, was dismissed with a chain and collar of gold, and a purse of 2000 ducats. With Voltaire I laugh at the foolish story of a slave purposely beheaded, to instruct the painter in the action of the muscles.

[8] These Imperial drunkards were Soliman I. Solim II. and Amurath IV. (Cœtsemir, p. 64.)

* It appears in the original Greek text, p. 95. edid. Bonn.—M.

† Von Hammer disdainfully rejects this fable of Mahomet's knowledge of languages. Knott's adds, that he delighted in reading the history of Alexander the Great and of Julius Cæsar. The former, no doubt, was the Persian legend, which, it is remarkable, came back to Europe, and was popular throughout the middle ages as the "Roman" of Alexander. The founder of the Imperial dynasty of Rome, according to M. Von

Hammer, is altogether unknown in the East. Mahomet was a great patron of Turkish literature: the romantic poems of Persia were translated; or imitated, under his patronage. Von Hammer, vol. ii. p. 268.—M.

‡ This story, the subject of Zubog's *Drama*, is rejected by M. Von Hammer, vol. ii. p. 268. The German historian's general estimate of Mahomet's character agrees in its more marked features with Gibbon's.—M.

nied that his passions were at once furious and inexorable; that in the palace, as in the field, a torrent of blood was spilt on the slightest provocation; and that the noblest of the captive youth were often dishonoured by his unnatural lust. In the Albanian war he studied the lessons, and soon surpassed the example, of his father; and the conquest of two empires, twelve kingdoms, and two hundred cities, a vain and flattering account, is ascribed to his invincible sword. He was doubtless a soldier, and possibly a general; Constantinople has scaled his glory; but if we compare the means, the obstacles, and the achievements, Mahomet the Second must blush to sustain a parallel with Alexander or Timour. Under his command, the Ottoman forces were always more numerous than their enemies; yet their progress was bounded by the Euphrates and the Adriatic; and his arms were checked by Huniades and Scanderbeg, by the Rhodian knights and by the Persian king.

His reign,
A. D. 1451,
Feb. 9—
A. D. 1481,
July 2.

In the reign of Amurath, he twice tasted of royalty, and twice descended from the throne: his tender age was incapable of opposing his father's restoration, but never could he forgive the vizirs who had recommended that salutary measure. His nuptials were celebrated with the daughter of a Turkman emir; and, after a festival of two months, he departed from Adrianople with his bride, to reside in the government of Magnesia. Before the end of six weeks, he was recalled by a sudden message from the divan, which announced the decease of Amurath, and the mutinous spirit of the Janizaries. His speed and vigour commanded their obedience: he passed the Hellespont with a chosen guard; and at the distance of a mile from Adrianople, the vizirs and emirs, the imams and cadhis, the soldiers and the people, fell prostrate before the new sultan. They affected to weep, they affected to rejoice: he ascended the throne at the age of twenty-one years, and removed the cause of sedition by the death, the inevitable death, of his infant brothers (9).^{*} The ambassadors of Europe and Asia soon appeared to congratulate his accession and solicit his friendship; and to all he spoke the language of moderation and peace. The confidence of the Greek emperor was revived by the solemn oaths and fair assurances with which he sealed the ratification of the treaty: and a rich domain on the banks of the Strymon was assigned for the annual payment of three hundred thousand aspers, the pension of

The sophis of Persia can produce a more regular succession; and in the last age, our European travellers were the witnesses and companions of their reigns.

(9) Calapin, one of these royal infants, was saved from his cruel brother, and baptized at Rome under the name of Callistus Othomannus. The emperor Frederic III. presented him with an estate in Austria, where he ended his life; and Cospinus, who in his youth conversed with the aged prince at Vienna, applauds his piety and wisdom (*de Cesaribus*, p. 672, 673.).

^{*} Ahmed, the son of a Greek princess, was the object of his especial jealousy. Von Hammer, p. 501.—M.

an Ottoman prince, who was detained at his request in the Byzantine court. Yet the neighbours of Mahomet might tremble at the severity with which a youthful monarch reformed the pomp of his father's household: the expenses of luxury were applied to those of ambition, and an useless train of seven thousand falconers was either dismissed from his service, or enlisted in his troops.* In the first summer of his reign, he visited with an army the Asiatic provinces; but after humbling the pride, Mahomet accepted the submission, of the Caramanian, that he might not be diverted by the smallest obstacle from the execution of his great design (10).

The Mahometan, and more especially the Turkish, casuists, have pronounced, that no promise can bind the faithful against the interest and duty of their religion; and that the sultan may abrogate his own treaties and those of his predecessors. The justice and magnanimity of Amurath had scorned this immoral privilege; but his son, though the proudest of men, could stoop from ambition to the basest arts of dissimulation and deceit. Peace was on his lips, while war was in his heart: he incessantly sighed for the possession of Constantinople; and the Greeks, by their own indiscretion, afforded the first pretence of the fatal rupture (11). Instead of labouring to be forgotten, their ambassadors pursued his camp; to demand the payment, and even the increase, of their annual stipend: the divan was importuned by their complaints, and the vizir, a secret friend of the Christians, was constrained to deliver the sense of his brethren. "Ye foolish and miserable Romans," said Calil, "we know your devices, and ye are ignorant of your own danger! the scrupulous Amurath is no more; his throne is occupied by a young conqueror, whom no laws can bind, and no obstacles can resist: and if you escape from his hands, give praise to the divine

Hostile
intentions of
Mahomet,
A. D. 1451.

[10] See the accession of Mahomet II. in Ducas (c. 33.), Phranza (l. i. c. 33. l. iii. c. 2.), Chalcondyles (l. vii. p. 199.), and Cantemir (p. 96.).

[11] Before I enter on the siege of Constantinople I shall observe, that except the short hints of Cantemir and Leunclavius, I have not been able to obtain any Turkish account of this conquest: such an account as we possess of the siege of Rhodes by Soliman II. (*Mémoires de l'Académie des Inscriptions*, tom. xxvi. p. 723—769.) I must therefore depend on the Greeks, whose prejudices, in some degree, are subdued by their distress. Our standard texts are those of Ducas (c. 34—42.), Phranza (l. iii. c. 7—20.), Chalcondyles (l. viii. p. 201—214.), and Leonardus Chrensis (*Historia C. P. a Turco expugnata*: Norimbergæ, 1544, in 4to. 20 leaves). The last of these narratives is the earliest in date, since it was composed in the isle of Chios, the 16th of August, 1453, only seventy-nine days after the loss of the city, and in the first confusion of ideas and passions. Some hints may be added from an epistle of cardinal Isidore (in *Parragino Rerum Turcicarum*, ad calcom Chalcondyl. Classeri, Basil, 1546) to pope Nicholas V. and a tract of Theodosius Zygomala, which he addressed in the year 1581 to Martin Crusius (*Turco-Græca*, l. i. p. 74—93. Basil, 1564). The various facts and materials are briefly, though critically, reviewed by Spondanus [A. D. 1453, No. 8—21.]. The heavy relations of Monstrelot and the distant Latins I shall leave to disregard.†

* The Janizaries obtained, for the first time, a gift on the accession of a new sovereign, p. 504.—M.

† M. Von Hammer has added little new information on the siege of Constantinople; and, by

his general agreement, has borne an honourable testimony to the truth, and by his close imitation to the graphic spirit and boldness, of Gibbon.—M.

"clemency, which yet delays the chastisement of your sins. "Why do ye seek to affright us by vain and indirect menaces? "Release the fugitive Orchan, crown him sultan of Romania; "call the Hungarians from beyond the Danube; arm against us "the nations of the West; and be assured, that you will only "provoke and precipitate your ruin." But if the fears of the ambassadors were alarmed by the stern language of the vizir, they were soothed by the courteous audience and friendly speeches of the Ottoman prince; and Mahomet assured them that on his return to Adrianople he would redress the grievances, and consult the true interests, of the Greeks. No sooner had he repassed the Hellespont, than he issued a mandate to suppress their pension, and to expel their officers from the banks of the Strymon: in this measure he betrayed an hostile mind; and the second order announced, and in some degree commenced, the siege of Constantinople. In the narrow pass of the Bosphorus, an Asiatic fortress had formerly been raised by his grandfather: in the opposite situation, on the European side, he resolved to erect a more formidable castle; and a thousand masons were commanded to assemble in the spring on a spot named Asomaton, about five miles from the Greek metropolis (12). Persuasion is the resource of the feeble; and the feeble can seldom persuade: the ambassadors of the emperor attempted, without success, to divert Mahomet from the execution of his design. They represented, that his grandfather had solicited the permission of Manuel to build a castle on his own territories; but that this double fortification, which would command the strait, could only tend to violate the alliance of the nations; to intercept the Latins who traded in the Black Sea, and perhaps to annihilate the subsistence of the city. "I form no enterprise," replied the perfidious sultan, "against the city; but the empire of Constantinople "is measured by her walls. Have you forgot the distress to which "my father was reduced when you formed a league with the Hungarians; when they invaded our country by land, and the Hellespont was occupied by the French galleys? Amurath was "compelled to force the passage of the Bosphorus; and your "strength was not equal to your malevolence. I was then a child "at Adrianople; the Moslems trembled; and for a while the *Gabours* (13) insulted our disgrace. But when my father had

(12) The situation of the fortress, and the topography of the Bosphorus, are best learned from Peter Gillius [de Bosphoro Thracico, l. ii. c. 13], Leancelmus [Paderet, p. 445.], and Tournesfort [Voyage dans le Levant, tom. ii. lettre xv. p. 443, 444.]; but I must regret the map or plan which Tournesfort sent to the French minister of the marine. The reader may turn back to Vol. II. ch. vii. of this history.

(13) The opprobrium same which the Turks bestow on the Infidels, is expressed *Kasour* by Ducas, and *Gapour* by Leunclavius and the moderns. The former term is derived by Ducange [Gloss. Græc. tom. i. p. 530] from *Κασιούρις*, in vulgar Greek, a tortoise, as denoting a retrograde motion from the faith. But, alas! *Gabour* is no more than *Gheber*, which was transferred from the Persian to the Turkish language, from the worshippers of fire to those of the crucifix [D'Hérbelot, Bibliothèque Orient. p. 372.].

"triumphed in the field of Wara, he vowed to erect a fort on the western shore, and that vow it is my duty to accomplish. Have ye the right, have ye the power, to control my actions on my own ground? For that ground is my own: as far as the shores of the Bosphorus, Asia is inhabited by the Turks, and Europe is deserted by the Romans. Return, and inform your king, that the present Ottoman is far different from his predecessors; that his resolutions surpass *their* wishes; and that *he* performs more than *they* could resolve. Return in safety—but the next who delivers a similar message may expect to be flayed alive." After this declaration, Constantine, the first of the Greeks in spirit as in rank (14), had determined to unsheath the sword, and to resist the approach and establishment of the Turks on the Bosphorus. He was disarmed by the advice of his civil and ecclesiastical ministers, who recommended a system less generous, and even less prudent, than his own, to approve their patience and long-suffering, to brand the Ottoman with the name and guilt of an aggressor, and to depend on chance and time for their own safety, and the destruction of a fort which could not long be maintained in the neighbourhood of a great and populous city. Amidst hope and fear, the fears of the wise, and the hopes of the credulous, the winter rolled away; the proper business of each man, and each hour, was postponed; and the Greeks shut their eyes against the impending danger, till the arrival of the spring and the sultan decided the assurance of their ruin.

Of a master who never forgives, the orders are seldom disobeyed. On the twenty-sixth of March, the appointed spot of Asomaton was covered with an active swarm of Turkish artificers; and the materials by sea and land were diligently transported from Europe and Asia (15). The lime had been burnt in Cataphrygia; the timber was cut down in the woods of Heraclea and Nicomedia; and the stones were dug from the Anatolian quarries. Each of the thousand masons was assisted by two workmen; and a measure of two cubits was marked for their daily task. The fortress (16) was built in a triangular form; each angle was flanked by a strong and massy tower; one on the declivity of the hill, two along the sea-shore: a thickness of twenty-two feet was assigned for the walls, thirty for the towers; and the whole building was covered with a solid plat-

He builds a
fortress on
the
Bosphorus,
A. D. 1452,
March.

[14] Phraon does justice to his master's sense and courage. *Calliditatem hominis non ignorans Imperator prior arma movens constituit, et stigmatizes the folly of the cum meri tum profani proceres, which he had heard, amittens spe vana pasci.* Ducas was not a privy-counsellor.

[15] Instead of this clear and consistent account, the Turkish Annals (*Chateaur, p. 97.*) revived the foolish tale of the ox's hide, and Dido's stratagem in the foundation of Carthage. These annals (unless we are swayed by an anti-Christian prejudice) are far less valuable than the Greek historians.

[16] In the dimensions of this fortress, the old castle of Europe, Phraon does not exactly agree with Chaleondyles, whose description has been verified on the spot by his editor Leunclavius.

form of lead. Mahomet himself pressed and directed the work with indomitable ardour: his three vizirs claimed the honour of finishing their respective towers; the zeal of the cadhis emulated that of the Janizaries; the meanest labour was ennobled by the service of God and the sultan; and the diligence of the multitude was quickened by the eye of a despot, whose smile was the hope of fortune, and whose frown was the messenger of death. The Greek emperor beheld with terror the irresistible progress of the work; and vainly strove, by flattery and gifts, to assuage an implacable foe, who sought, and secretly fomented, the slightest occasion of a quarrel. Such occasions must soon and inevitably be found. The ruins of stately churches, and even the marble columns which had been consecrated to Saint Michael the archangel, were employed without scruple by the profane and rapacious Moslems; and some Christians, who presumed to oppose the removal, received from their hands the crown of martyrdom. Constantine had solicited a Turkish guard to protect the fields and harvests of his subjects: the guard was fixed; but their first order was to allow free pasture to the mules and horses of the camp, and to defend their brethren if they should be molested by the natives. The retinue of an Ottoman chief had left their horses to pass the night among the ripe corn: the damage was felt; the insult was resented; and several of both nations were slain in a tumultuous conflict. Mahomet listened with joy to the complaint; and a detachment was commanded to exterminate the guilty village: the guilty had fled; but forty innocent and unsuspecting reapers were massacred by the soldiers. Till this provocation, Constantinople had been open to the visits of commerce and curiosity: on the first alarm, the gates were shut; but the emperor, still anxious for peace, released on the third day his Turkish captives (17); and expressed, in a last message, the firm resignation of a Christian and a soldier. "Since neither oaths, nor treaty, nor submission, can secure peace, pursue," said he to Mahomet, "your impious warfare. My trust is in God alone: if it should please him to mollify your heart, I shall rejoice in the happy change; if he delivers the city into your hands, I submit without a murmur to his holy will. But until the Judge of the earth shall pronounce between us, it is my duty to live and die in the defence of my people." The sultan's answer was hostile and decisive: his fortifications were completed; and before his departure for Adrianople, he stationed a vigilant Aga and four hundred Janizaries, to levy a tribute on the ships of every nation that should pass within the reach of their cannon. A Venetian vessel, refusing obedience to the new lords of the Bosphorus, was sunk with a

The Turkish
war, June:

Sept. 1.;

[17] Among these were some pages of Mahomet, so conscious of his inexorable rigour, that they begged to lose their heads in the city unless they could return before sunset.

single bullet.* The master and thirty sailors escaped in the boat; but they were dragged in chains to the *Porte*: the chief was impaled; his companions were beheaded; and the historian Ducas (18) beheld, at Demotica, their bodies exposed to the wild beasts. The siege of Constantinople was deferred till the ensuing spring; but an Ottoman army marched into the Morea to divert the force of the brothers of Constantine. At this era of calamity, one of these princes, the despot Thomas, was blessed or afflicted with the birth of a son; "the last heir," says the plaintive Phranza, "of the last spark of the Roman empire (19)."

A. D. 1453,
Jan. 17.

The Greeks and the Turks passed an anxious and sleepless winter: the former were kept awake by their fears, the latter by their hopes; both by the preparations of defence and attack; and the two emperors, who had the most to lose or to gain, were the most deeply affected by the national sentiment. In Mahomet, that sentiment was inflamed by the ardour of his youth and temper: he amused his leisure with building at Adrianople (20) the lofty palace of Jehan Numa (the watch-tower of the world); but his serious thoughts were irrevocably bent on the conquest of the city of Cæsar. At the dead of night, about the second watch, he started from his bed, and commanded the instant attendance of his prime vizir. The message, the hour, the prince, and his own situation, alarmed the guilty conscience of Calil Basha; who had possessed the confidence, and advised the restoration, of Amurath. On the accession of the son, the vizir was confirmed in his office and the appearances of favour; but the veteran statesman was not insensible that he trod on a thin and slippery ice, which might break under his footsteps, and plunge him in the abyss. His friendship for the Christians, which might be innocent under the late reign, had stigmatised him with the name of Gabour Ortaachi, or foster-brother of the infidels (21); and his avarice entertained a venal and treasonable correspondence, which was detected and punished after the conclusion of the war. On receiving the royal mandate, he embraced, perhaps for the last time, his wife and children; filled a eup with pieces of gold, hastened to the palace, adored the sultan, and offered, according to the

Preparations
for the siege
of Constantinople,
A. D. 1452,
September,—
A. D.
1453, April.

(18) Ducas, c. 35. Phranza (l. iii. c. 3.) who had sailed in his vessel, commemorates the Venetian pilot as a martyr.

(19) *Anctum est Palmologorum genus, et Imperii successor, parvaque Romanorum acinillum hæres potuit, Andreas, &c.* (Phranza, l. iii. c. 7.) The strong expression was inspired by his feelings.

(20) Cantemir, p. 97, 98. The sultan was either doubtful of his conquest, or ignorant of the superior merits of Constantinople. A city or a kingdom may sometimes be ruined by the Imperial fortune of their sovereigns.

(21) *Συγγρηγόρ*, by the president Comin, is translated *père nourricier*, most correctly indeed from the Latin version; but in his haste he has overlooked the note by which Ismael Boillard (sd Ducam, c. 35.) acknowledges and rectifies his own error.

* This was from a model cannon cast by Urban the Hungarian. See next page. Von Hammer, 510.—M.

Oriental custom, the slight tribute of his duty and gratitude (22). "It is not my wish," said Mahomet, "to resume my gifts, but rather to heap and multiply them on thy head. In my turn I ask a present far more valuable and important; — Constantinople." As soon as the vizir had recovered from his surprise, "The same God," said he, "who has already given thee so large a portion of the Roman empire, will not deny the remnant, and the capital. His providence, and thy power, assure thy success; and myself, with the rest of thy faithful slaves, will sacrifice our lives and fortunes." — "Lala (23)" (or preceptor), continued the sultan, "do you see this pillow? all the night, in my agitation, I have pulled it on one side and the other; I have risen from my bed, again have I lain down; yet sleep has not visited these weary eyes. Beware of the gold and silver of the Romans: in arms we are superior; and with the aid of God, and the prayers of the prophet, we shall speedily become masters of Constantinople." To sound the disposition of his soldiers, he often wandered through the streets alone, and in disguise; and it was fatal to discover the sultan, when he wished to escape from the vulgar eye. His hours were spent in delineating the plan of the hostile city; in debating with his generals and engineers, on what spot he should erect his batteries; on which side he should assault the walls; where he should spring his mines; to what place he should apply his scaling-ladders: and the exercises of the day repeated and proved the lucubrations of the night.

The great
cannon of
Mahomet.

Among the implements of destruction, he studied with peculiar care the recent and tremendous discovery of the Latins; and his artillery surpassed whatever had yet appeared in the world. A founder of cannon, a Dane* or Hungarian, who had been almost starved in the Greek service, deserted to the Moslems, and was liberally entertained by the Turkish sultan. Mahomet was satisfied with the answer to his first question, which he eagerly pressed on the artist. "Am I able to cast a cannon capable of throwing a ball or stone of sufficient size to batter the walls of Constantinople? I am not ignorant of their strength; but were they more solid than those of Babylon, I could oppose an engine of superior power: the position and management of that engine

[22] The Oriental custom of never appearing without gifts before a sovereign or a superior is of high antiquity, and seems analogous with the idea of sacrifice, still more ancient and universal. See the examples of such Persian gifts, *Millar, Hist. Var. l. i. c. 31, 32, 33.*

[23] The *Lala* of the Turks (*Cantemir, p. 34*), and the *Tata* of the Greeks (*Ducua, c. 35.*), are derived from the natural language of children; and it may be observed, that all such primitive words which denote their parents, are the simple repetition of one syllable, composed of a labial or a dental consonant and an open vowel (*des Brames, Méchahisme des Langues, tom. i. p. 231—247.*).

* Gibbon has written Dane by mistake for Dace, or Dacian. Δαξὶ τὸ γένος. Chalcondyles, *Von Hammer, p. 510.*—M.

" must be left to your engineers." On this assurance, a foundry was established at Adrianople: the metal was prepared; and at the end of three months, Urban produced a piece of brass ordnance of stupendous, and almost incredible, magnitude; a measure of twelve palms is assigned to the bore; and the stone bullet weighed above six hundred pounds (24).^{*} A vacant place before the new palace was chosen for the first experiment; but, to prevent the sudden and mischievous effects of astonishment and fear, a proclamation was issued, that the cannon would be discharged the ensuing day. The explosion was felt or heard in a circuit of an hundred furlongs: the ball, by the force of gunpowder, was driven above a mile; and on the spot where it fell, it buried itself a fathom deep in the ground. For the conveyance of this destructive engine, a frame or carriage of thirty waggons was linked together and drawn along by a team of sixty oxen: two hundred men on both sides were stationed, to poise and support the rolling weight; two hundred and fifty workmen marched before to smooth the way and repair the bridges; and near two months were employed in a laborious journey of one hundred and fifty miles. A lively philosopher (25) derides on this occasion the credulity of the Greeks, and observes, with much reason, that we should always distrust the exaggerations of a vanquished people. He calculates, that a ball, even of two hundred pounds, would require a charge of one hundred and fifty pounds of powder; and that the stroke would be feeble and impotent, since not a fifteenth part of the mass could be inflamed at the same moment. A stranger as I am to the art of destruction, I can discern that the modern improvements of artillery prefer the number of pieces to the weight of metal; the quickness of the fire to the sound, or even the consequence, of a single explosion. Yet I dare not reject the positive and unanimous evidence of contemporary writers; nor can it seem improbable, that the first artists, in their rude and ambitious efforts, should have transgressed the standard of moderation. A Turkish cannon, more enormous than that of Mahomet, still guards the entrance of the Dardanelles; and if the use be inconvenient, it has been found on a late trial that the effect was far from contemptible. A stone bullet of *eleven* hundred pounds' weight was once

(24) The Attic talent weighed about sixty minæ, or avoirdupois pounds (see Hooper on Ancient Weights, Measures, &c.); but among the modern Greeks, that classic appellation was extended to a weight of one hundred, or one hundred and twenty-five pounds (Ducange, *επιμνην.* Leonardus Chiensis measured the ball or stone of the second cannon: *Lapidem, qui palmis undecim ex micis ambulat in gyro.*

(25) See Voltaire (*Hist. Générale*, c. xci p. 294, 295.). He was ambitious of universal monarchy; and the poet frequently aspires to the name and style of an astronomer, a chymist, &c.

^{*} 1200, according to Leonardus Chiensis. Von Hammer states that he had himself seen the great cannon of the Dardanelles, in which a tailor, who had run away from his creditors, had concealed himself several days. Von Hammer had measured balls twelve span round. Note, p. 666.—M.

discharged with three hundred and thirty pounds of powder: at the distance of six hundred yards it shivered into three rocky fragments, traversed the straight, and, leaving the waters in a foam, again rose and bounded against the opposite hill (26).

Mahomet II.
forms the
siege of Con-
stantinople,
A. D. 1453,
April 6.

While Mahomet threatened the capital of the East, the Greek emperor implored with fervent prayers the assistance of earth and heaven. But the invisible powers were deaf to his supplications; and Christendom beheld with indifference the fall of Constantinople, while she derived at least some promise of supply from the jealous and temporal policy of the sultan of Egypt. Some states were too weak, and others too remote; by some the danger was considered as imaginary, by others as inevitable: the Western princes were involved in their endless and domestic quarrels; and the Roman pontiff was exasperated by the falsehood or obstinacy of the Greeks. Instead of employing in their favour the arms and treasures of Italy, Nicholas the Fifth had foretold their approaching ruin; and his honour was engaged in the accomplishment of his prophecy.* Perhaps he was softened by the last extremity of their distress; but his compassion was tardy; his efforts were faint and unavailing; and Constantinople had fallen, before the squadrons of Genoa and Venice could sail from their harbours (27). Even the princes of the Morea and of the Greek islands affected a cold neutrality: the Genoese colony of Galata negotiated a private treaty; and the sultan indulged them in the delusive hope, that by his clemency they might survive the ruin of the empire. A plebeian crowd, and some Byzantine nobles, basely withdrew from the danger of their country; and the avarice of the rich denied the emperor, and reserved for the Turks, the secret treasures which might have raised in their defence whole armies of mercenaries (28). The indigent and solitary prince prepared however to sustain his formidable adversary; but if his courage were equal to the peril, his strength was inadequate to the contest. In the beginning of the spring, the Turkish vanguard swept the towns and villages as far as the gates of Constantinople: submission was spared and protected;

[26] The Baron de Tott (tom. iii. p. 85—89.), who fortified the Dardanelles against the Russians, describes in a lively, and even comic, strain his own prowess, and the consternation of the Turks. But that adventurous traveller does not possess the art of gaining our confidence.

[27] Non audivit, indigna ducens, says the laicist Antoninus; but as the Roman court was afterwards grieved and ashamed, we find the more courtly expression of Platina, in animo fuisse pontificis juvare Græcos, and the positive assertion of *Æneas Sylvius, structam classem, &c.* (Spond. A. D. 1453, No. 3.).

[28] Antonin. in Proem. — Epist. Cardinal. Isidor. apud Spondanum; and Dr. Johnson, in the tragedy of Irene, has happily seized this characteristic circumstance: —

The groaning Greeks dig up the golden caverns,
The accumulated wealth of hoarding ages;
That wealth which, granted to their weeping prince,
Had rang'd embattled nations at their gates.

* See the curious Christian and Mahometan predictions of the fall of Constantinople, Von Hammer, p. 518. — M.

whatever presumed to resist was exterminated with fire and sword. The Greek places on the Black Sea, Mesembria, Acheloum, and Bizon, surrendered on the first summons; Selybria alone deserved the honours of a siege or blockade; and the bold inhabitants, while they were invested by land, launched their boats, pillaged the opposite coast of Cyzicus, and sold their captives in the public market. But on the approach of Mahomet himself all was silent and prostrate: he first halted at the distance of five miles; and from thence advancing in battle array, planted before the gate of St. Romanus the Imperial standard; and on the sixth day of April formed the memorable siege of Constantinople.

The troops of Asia and Europe extended on the right and left from the Propontis to the harbour: the Janizaries in the front were stationed before the emperor's tent; the Ottoman line was covered by a deep intrenchment; and a subordinate army inclosed the suburb of Galata, and watched the doubtful faith of the Genoese. The inquisitive Philéphus, who resided in Greece about thirty years before the siege, is confident, that all the Turkish forces, of any name or value, could not exceed the number of sixty thousand horse and twenty thousand foot; and he upbraids the pusillanimity of the nations, who had tamely yielded to an handful of Barbarians. Such indeed might be the regular establishment of the *Capiculi* (29), the troops of the Porte, who marched with the prince, and were paid from his royal treasury. But the bashaws, in their respective governments, maintained or levied a provincial militia; many lands were held by a military tenure; many volunteers were attracted by the hope of spoil; and the sound of the holy trumpet invited a swarm of hungry and fearless fanatics, who might contribute at least to multiply the terrors, and in a first attack to blunt the swords, of the Christians. The whole mass of the Turkish powers is magnified by Ducas, Chalcondyles, and Leonard of Chios, to the amount of three or four hundred thousand men; but Phranza was a less remote and more accurate judge; and his precise definition of two hundred and fifty-eight thousand does not exceed the measure of experience and probability (30). The navy of the besiegers was less formidable: the Propontis was overspread with three hundred and twenty sail; but of these no more than eighteen could be rated as galleys of war; and the far greater part must be degraded to the condition of store-ships and transports, which poured into the camp

Forces of the
Turks;

[29] The palatine troops are styled *Capiculi*, the provincials, *Serviculi*; and most of the names and institutions of the Turkish militia existed before the Canon Namek of Soliman II., from which, and his own experience, count Marigli has composed his military state of the Ottoman empire.

[30] The observation of Philéphus is approved by Cuspinian in the year 1508 (*de Caesaribus*, in *Epilog. de Militia Turcica*, p. 697.). Marigli proves, that the effective armies of the Turks are much less numerous than they appear. In the army that besieged Constantinople, Leonardus Chionis reckons no more than 15,000 Janizaries.

of the Greeks. fresh supplies of men, ammunition, and provisions. In her last decay, Constantinople was still peopled with more than an hundred thousand inhabitants; but these numbers are found in the accounts, not of war, but of captivity; and they mostly consisted of mechanics, of priests, of women, and of men devoid of that spirit which even women have sometimes exerted for the common safety. I can suppose, I could almost excuse, the reluctance of subjects to serve on a distant frontier, at the will of a tyrant; but the man who dares not expose his life in the defence of his children and his property has lost in society the first and most active energies of nature. By the emperor's command, a particular inquiry had been made through the streets and houses, how many of the citizens, or even of the monks, were able and willing to bear arms for their country. The lists were intrusted to Phranza (31); and, after a diligent addition, he informed his master, with grief and surprise, that the national defence was reduced to four thousand nine hundred and seventy *Romans*. Between Constantine and his faithful minister this comfortless secret was preserved; and a sufficient proportion of shields, cross-bows, and muskets, was distributed from the arsenal to the city bands. They derived some accession from a body of two thousand strangers, under the command of John Justiniani, a noble Genoese; a liberal donative was advanced to these auxiliaries; and a princely recompense, the isle of Lemnos, was promised to the valour and victory of their chief. A strong chain was drawn across the mouth of the harbour: it was supported by some Greek and Italian vessels of war and merchandise; and the ships of every Christian nation, that successively arrived from Candia and the Black Sea, were detained for the public service. Against the powers of the Ottoman empire, a city of the extent of thirteen, perhaps of sixteen, miles was defended by a scanty garrison of seven or eight thousand soldiers. Europe and Asia were open to the besiegers; but the strength and provisions of the Greeks must sustain a daily decrease; nor could they indulge the expectation of any foreign succour or supply.

False union
of the two
churches,
A. D. 1452,
Dec. 12.

The primitive Romans would have drawn their swords in the resolution of death or conquest. The primitive Christians might have embraced each other, and awaited in patience and charity the stroke of martyrdom. But the Greeks of Constantinople were animated only by the spirit of religion, and that spirit was productive only of animosity and discord. Before his death, the emperor John Palæologus had renounced the unpopular measure of an union with the Latins; nor was the idea revived, till the distress of his brother

[31] Ego, eidem (Imp.) tabellas attribui sive ab ipso doctus et meritis, mansitque apud nos duce alio occultus somerus (Phranza, l. iii. c. 8.). With some indulgence for national prejudices, we cannot desire a more authentic witness, not only of public facts, but of private counsels.

Constantine imposed a last trial of flattery and dissimulation (32). With the demand of temporal aid, his ambassadors were instructed to mingle the assurance of spiritual obedience: his neglect of the church was excused by the urgent cares of the state; and his orthodox wishes solicited the presence of a Roman legate. The Vatican had been too often deluded; yet the signs of repentance could not decently be overlooked; a legate was more easily granted than an army; and about six months before the final destruction, the cardinal Isidore of Russia appeared in that character with a retinue of priests and soldiers. The emperor saluted him as a friend and father; respectfully listened to his public and private sermons; and with the most obsequious of the clergy and laymen subscribed the act of union, as it had been ratified in the council of Florence. On the twelfth of December, the two nations, in the church of St. Sophia, joined in the communion of sacrifice and prayer; and the names of the two pontiffs were solemnly commemorated; the names of Nicholas the Fifth, the vicar of Christ, and of the patriarch Gregory, who had been driven into exile by a rebellious people.

But the dress and language of the Latin priest who officiated at the altar were an object of scandal; and it was observed with horror, that he consecrated a cake or wafer of *unleavened bread*, and poured cold water into the cup of the sacrament. A national historian acknowledges with a blush, that none of his countrymen, not the emperor himself, were sincere in this occasional conformity (33). Their hasty and unconditional submission was palliated by a promise of future revival; but the best, or the worst, of their excuses was the confession of their own perjury. When they were pressed by the reproaches of their honest brethren, "Have patience," they whispered, "have patience till God shall have delivered the city from the great dragon who seeks to devour us. You shall then perceive whether we are truly reconciled with the Azymites." But patience is not the attribute of zeal; nor can the arts of a court be adapted to the freedom and violence of popular enthusiasm. From the dome of St. Sophia the inhabitants of either sex, and of every degree, rushed in crowds to the cell of the monk Gennadius (34), to consult the oracle of the church. The holy man was invisible; entranced, as it should seem, in deep meditation, or di-

Obstinacy
and
fanaticism of
the Greeks.

[32] In Spondanus, the narrative of the union is not only partial, but imperfect. The bishop of Pamiers died in 1642, and the history of Ducaz, which represents these scenes (c. 26, 31.) with such truth and spirit, was not printed till the year 1649.

[33] Phrassus, one of the conforming Greeks, acknowledges that the measure was adopted only propter spem auxilii; he affirms with pleasure, that those who refused to perform their devotions in St. Sophia, extra culpam et in pace essent (l. iii. c. 20.).

[34] His primitive and secular name was George Scholarius, which he changed for that of Gennadius, either when he became a monk or a patriarch. His defence, at Florence, of the same union which he so furiously attacked at Constantinople has tempted Leo Allatius (Distrib. de Georgiis, in Fabric. Biblioth. Græc. tom. x. p. 769—786.) to divide him into two men; but Renaudet (p. 343—362.) has restored the identity of his person and the duplicity of his character.

vine rapture: but he had exposed on the door of his cell a speaking tablet; and they successively withdrew, after reading these tremendous words: "O miserable Romans, why will ye abandon the truth; and why, instead of confiding in God, will ye put your trust in the Italians? In losing your faith, you will lose your city. Have mercy on me, O Lord! I protest in thy presence, that I am innocent of the crime. O miserable Romans, consider, pause, and repent. At the same moment that you renounce the religion of your fathers, by embracing impiety, you submit to a foreign servitude." According to the advice of Gennadius, the religious virgins, as pure as angels, and as proud as demons, rejected the act of union, and abjured all communion with the present and future associates of the Latins; and their example was applauded and imitated by the greatest part of the clergy and people. From the monastery, the devout Greeks dispersed themselves in the taverns; drank confusion to the slaves of the pope; emptied their glasses in honour of the image of the Holy Virgin; and besought her to defend against Mahomet the city which she had formerly saved from Chosroes and the Chagan. In the double intoxication of zeal and wine, they valiantly exclaimed, "What occasion have we for succour, or union, or Latins? far from us be the worship of the Azymites!" During the winter that preceded the Turkish conquest, the nation was distracted by this epidemical frenzy; and the season of Lent, the approach of Easter, instead of breathing charity and love, served only to fortify the obstinacy and influence of the zealots. The confessors scrutinised and alarmed the conscience of their votaries, and a rigorous penance was imposed on those who had received the communion from a priest, who had given an express or tacit consent to the union. His service at the altar propagated the infection to the mute and simple spectators of the ceremony: they forfeited, by the impure spectacle, the virtue of the sacerdotal character; nor was it lawful, even in danger of sudden death, to invoke the assistance of their prayers or absolution. No sooner had the church of St. Sophia been polluted by the Latin sacrifice, than it was deserted as a Jewish synagogue, or an heathen temple, by the clergy and people; and a vast and gloomy silence prevailed in that venerable dome, which had so often smoked with a cloud of incense, blazed with innumerable lights, and resounded with the voice of prayer and thanksgiving. The Latins were the most odious of heretics and infidels; and the first minister of the empire, the great duke, was heard to declare, that he had rather behold in Constantinople the turban of Mahomet, than the pope's tiara or a cardinal's hat (35). A sentiment so unworthy of Chris-

(35) *Φαντάζον, κἀνστρον*, may be fairly translated a cardinal's hat. The difference of the Greek and Latin habits embittered the schism.

tians and patriots, was familiar and fatal to the Greeks: the emperor was deprived of the affection and support of his subjects; and their native cowardice was sanctified by resignation to the divine decree, or the visionary hope of a miraculous deliverance.

Of the triangle which composes the figure of Constantinople, the two sides along the sea were made inaccessible to an enemy; the Propontis by nature, and the harbour by art. Between the two waters, the basis of the triangle, the land side was protected by a double wall, and a deep ditch of the depth of one hundred feet. Against this line of fortification, which Phranza, an eye-witness, prolongs to the measure of six miles (36), the Ottomans directed their principal attack; and the emperor, after distributing the service and command of the most perilous stations, undertook the defence of the external wall. In the first days of the siege, the Greek soldiers descended into the ditch, or sallied into the field; but they soon discovered, that, in the proportion of their numbers, one Christian was of more value than twenty Turks: and, after these bold preludes, they were prudently content to maintain the rampart with their missile weapons. Nor should this prudence be accused of pusillanimity. The nation was indeed pusillanimous and base; but the last Constantine deserves the name of an hero: his noble band of volunteers was inspired with Roman virtue; and the foreign auxiliaries supported the honour of the Western chivalry. The incessant volleys of lances and arrows were accompanied with the smoke, the sound, and the fire, of their musketry and cannon. Their small arms discharged at the same time, either five, or even ten, balls of lead, of the size of a walnut; and, according to the closeness of the ranks and the force of the powder, several breast-plates and bodies were transpierced by the same shot. But the Turkish approaches were soon sunk in trenches, or covered with ruins. Each day added to the science of the Christians; but their inadequate stock of gunpowder was wasted in the operations of each day. Their ordnance was not powerful, either in size or number; and if they possessed some heavy cannon, they feared to plant them on the walls, lest the aged structure should be shaken and overthrown by the explosion (37). The same destructive secret had been revealed to the Moslems; by whom it was employed with the superior energy of zeal, riches, and despotism. The great cannon of Mahomet has been separately noticed; an important

Siege of Constantinople
by
Mahomet II.
A. D. 1453,
April 6—
May 29.

[36] We are obliged to reduce the Greek miles to the smallest measure which is preserved in the works of Russia, of 547 French toises, and of 104 $\frac{2}{5}$ to a degree. The six miles of Phranza do not exceed four English miles (D'Anville, Mesures Itinéraires, p. 61, 123, &c.)

[37] At indies doctores nostri facti parare contra hostes machinamenta, que tumen avare dabantur. Pulvis erat nitri modica exigua; tela modica; bombardæ, si aderant, incommoditate loci primum hostes offendere, maceribus alveisque lectis, non poterant. Nam si quæ magnæ erant, ne murus concuteretur noster, quiescebant. This passage of Leonardus Chienais is curious and important.

and visible object in the history of the times; but that enormous engine was flanked by two fellows almost of equal magnitude (38): the long order of the Turkish artillery was pointed against the walls; fourteen batteries thundered at once on the most accessible places; and of one of these it is ambiguously expressed, that it was mounted with one hundred and thirty guns, or that it discharged one hundred and thirty bullets. Yet, in the power and activity of the sultan, we may discern the infancy of the new science. Under a master who counted the moments, the great cannon could be loaded and fired no more than seven times in one day (39). The heated metal unfortunately burst; several workmen were destroyed; and the skill of an artist† was admired who bethought himself of preventing the danger and the accident, by pouring oil, after each explosion, into the mouth of the cannon.

Attack and
defence.

The first random shots were productive of more sound than effect; and it was by the advice of a Christian, that the engineers were taught to level their aim against the two opposite sides of the salient angles of a bastion. However imperfect, the weight and repetition of the fire made some impression on the walls; and the Turks, pushing their approaches to the edge of the ditch, attempted to fill the enormous chasm, and to build a road to the assault (40). Innumerable fascines, and hogsheads, and trunks of trees, were heaped on each other; and such was the impetuosity of the throng, that the foremost and the weakest were pushed headlong down the precipice, and instantly buried under the accumulated mass. To fill the ditch was the toil of the besiegers; to clear away the rubbish was the safety of the besieged; and, after a long and bloody conflict, the web that had been woven in the day was still untravelled in the night. The next resource of Mahomet was the practice of mines; but the soil was rocky; in every attempt he was stopped and undermined by the Christian engineers; nor had the art been yet invented of replenishing those subterraneous passages with gunpowder, and blowing whole towers and cities into the air (41). A

[38] According to Chalcondyles and Phranza, the great cannon burst; an accident which, according to Duclos, was prevented by the artist's skill. It is evident that they do not speak of the same gun.

[39] Near an hundred years after the siege of Constantinople, the French and English fleets in the Channel were proud of firing 300 shot in an engagement of two hours (*Mémoires de Martin du Bellay*, l. 2. in the *Collection Générale*, tom. xxi. p. 259.).

[40] I have selected some curious facts, without striving to emulate the bloody and obstinate eloquence of the abbé de Vertot, in his puerile description of the sieges of Rhodes, Malta, &c. But that agreeable historian had a turn for romance; and as he wrote to please the order, he had adopted the same spirit of enthusiasm and chivalry.

[41] The first theory of mines with gunpowder appears in 1486, in a MS. of George of Sienno (*Tiraboschi*, tom. vi. P. 1. p. 324.). They were first practised at Saracolla, in 1487; but the honour and improvement in 1503 is ascribed to Peter of Navarre, who used them with success in the wars of Italy (*Hist. de la Ligue de Cambray*, tom. II. p. 63—67.)

* They speak one of a Byzantine, one of a Turkish, gun. Von Hammer, note, p. 609.

† The founder of the gun. Von Hammer, p. 326.

circumstance that distinguishes the siege of Constantinople is the reunion of the ancient and modern artillery. The cannon were intermingled with the mechanical engines for casting stones and darts; the bullet and the battering-ram* were directed against the same walls; nor had the discovery of gunpowder superseded the use of the liquid and unextinguishable fire. A wooden-turret of the largest size was advanced on rollers: this portable magazine of ammunition and fascines was protected by a threefold covering of bulls' hides: incessant volleys were securely discharged from the loop-holes; in the front, three doors were contrived for the alternate sally and retreat of the soldiers and workmen. They ascended by a staircase to the upper platform, and, as high as the level of that platform, a scaling-ladder could be raised by pulleys to form a bridge, and grapple with the adverse rampart. By these various arts of annoyance some as new as they were pernicious to the Greeks, the tower of St. Romanus was at length overturned: after a severe struggle, the Turks were repulsed from the breach, and interrupted by darkness; but they trusted that with the return of light they should renew the attack with fresh vigour and decisive success. Of this pause of action, this interval of hope, each moment was improved by the activity of the emperor and Justiniani, who passed the night on the spot, and urged the labours which involved the safety of the church and city. At the dawn of day, the impatient sultan perceived, with astonishment and grief, that his wooden turret had been reduced to ashes: the ditch was cleared and restored; and the tower of St. Romanus was again strong and entire. He deplored the failure of his design; and uttered a profane exclamation, that the word of the thirty-seven thousand prophets should not have compelled him to believe that such a work, in so short a time, could have been accomplished by the infidels.

The generosity of the Christian princes was cold and tardy; but in the first apprehension of a siege, Constantine had negotiated, in the isles of the Archipelago, the Morea, and Sicily, the most indispensable supplies. As early as the beginning of April, five (42) great ships, equipped for merchandise and war, would have sailed from the harbour of Chios, had not the wind blown obstinately from the North (43). One of these ships bore the Imperial flag; the remaining four belonged to the Genoese; and they were laden with wheat and barley, with wine, oil, and vegetables, and, above

Succour and
victory of
four ships.

[42] It is singular that the Greeks should not agree in the number of these illustrious vessels; the *fee* of Ducas, the four of Phranga and Leodardus, the two of Chalcondyles, must be extended to the smaller; or confined to larger, size. Veldira, in giving one of these ships to Frederic III. confronts the emperors of the East and West.

[43] In bold defiance, or rather in gross ignorance, of language and geography, the president Comin detains them at Chios with a south, and wafts them to Constantinople with a north, wind.

* The battering-ram, according to Von Hammer (p. 670.), was not used.—H.

all, with soldiers and mariners, for the service of the capital. After a tedious delay, a gentle breeze, and, on the second day, a strong gale from the south, carried them through the Hellespont and the Propontis: but the city was already invested by sea and land; and the Turkish fleet, at the entrance of the Bosphorus, was stretched from shore to shore, in the form of a crescent, to intercept, or at least to repel, these bold auxiliaries. The reader who has present to his mind the geographical picture of Constantinople, will conceive and admire the greatness of the spectacle. The five Christian ships continued to advance with joyful shouts, and a full press both of sails and oars, against an hostile fleet of three hundred vessels; and the rampart, the camp, the coasts of Europe and Asia, were lined with innumerable spectators, who anxiously awaited the event of this momentous succour. At the first view that event could not appear doubtful; the superiority of the Moslems was beyond all measure or account; and, in a calm, their numbers and valour must inevitably have prevailed. But their hasty and imperfect navy had been created, not by the genius of the people, but by the will of the sultan: in the height of their prosperity, the Turks have acknowledged, that if God had given them the earth, he had left the sea to the infidels (44); and a series of defeats, a rapid progress of decay, has established the truth of their modest confession. Except eighteen galleys of some force, the rest of their fleet consisted of open boats, rudely constructed and awkwardly managed, crowded with troops, and destitute of cannon; and, since courage arises in a great measure from the consciousness of strength, the bravest of the Janizaries might tremble on a new element. In the Christian squadron, five stout and lofty ships were guided by skillful pilots, and manned with the veterans of Italy and Greece, long practised in the arts and perils of the sea. Their weight was directed to sink or scatter the weak obstacles that impeded their passage: their artillery swept the waters: their liquid fire was poured on the heads of the adversaries, who, with the design of boarding, presumed to approach them; and the winds and waves are always on the side of the ablest navigators. In this conflict, the Imperial vessel, which had been almost overpowered, was rescued by the Genoese; but the Turks, in a distant and a closer attack, were twice repulsed with considerable loss. Mahomet himself sat on horseback on the beach, to encourage their valour by his voice and presence, by the promise of reward, and by fear, more potent than the fear of the enemy. The passions of his soul, and even the gestures of his body (45), seemed to imitate the actions of the com-

[44] The perpetual decay and weakness of the Turkish navy may be observed in Ricaut (*State of the Ottoman Empire*, p. 372—378); Thorenot (*Voyages*, P. i. p. 229—242), and Tott (*Mémoires*, tom. iii.); the last of whom is always solicitous to amuse and amaze his reader.

[45] I must confess, that I have before my eyes the living picture which Thucydides (l. vii. c. 71.)

bafants; and, as if he had been the lord of nature, he spurred his horse with a fearless and impotent effort into the sea. His loud reproaches, and the clamours of the camp, urged the Ottomans to a third attack, more fatal and bloody than the two former; and I must repeat, though I cannot credit, the evidence of Phranza, who affirms, from their own mouth, that they lost above twelve thousand men in the slaughter of the day. They fled in disorder to the shores of Europe and Asia, while the Christian squadron, triumphant and unhurt, steered along the Bosphorus, and securely anchored within the chain of the harbour. In the confidence of victory, they boasted that the whole Turkish power must have yielded to their arms; but the admiral, or captain bashaw, found some consolation for a painful wound in his eye, by representing that accident as the cause of his defeat. Baltha Ogli was a renegade of the race of the Bulgarian princes: his military character was tainted with the unpopular vice of avarice; and under the despotism of the prince or people, misfortune is a sufficient evidence of guilt.* His rank and services were annihilated by the displeasure of Mahomet. In the royal presence, the captain bashaw was extended on the ground by four slaves, and received one hundred strokes with a golden rod (46): his death had been pronounced; and he adored the clemency of the sultan, who was satisfied with the milder punishment of confiscation and exile. The introduction of this supply revived the hopes of the Greeks, and accused the supineness of their Western allies. Amidst the deserts of Anatolia and the rocks of Palestine, the millions of the crusades had buried themselves in a voluntary and inevitable grave; but the situation of the Imperial city was strong against her enemies, and accessible to her friends; and a rational and moderate armament of the maritime states might have saved the relics of the Roman name, and maintained a Christian fortress in the heart of the Ottoman empire. Yet this was the sole and feeble attempt for the deliverance of Constantinople: the more distant powers were insensible of its danger; and the ambassador of Hungary, or at least of Huniades, resided in the Turkish camp, to remove the fears, and to direct the operations, of the sultan (47).

It was difficult for the Greeks to penetrate the secret of the

has drawn of the passions and gestures of the Athenians in a naval engagement in the great harbour of Syracuse.

(46) According to the exaggeration or corrupt text of Ducas (c. 38.) this golden bar was of the enormous and incredible weight of 500 *librae*, or pounds. Bouilland's reading 500 *drachmas*, or five pounds, is sufficient to exercise the arm of Mahomet, and bruise the back of his admiral.

(47) Ducas, who confesses himself ill-informed of the affairs of Hungary, assigns a motive of superstition, a fatal belief that Constantinople would be the term of the Turkish conquests. See Phranza [l. iii. c. 20.] and Speedæus.

* According to Ducas, one of the Afabi beat out his eye with a stone. Compare Yno Hammer.—M.

Mahomet transports his navy over land.

divan; yet the Greeks are persuaded, that a resistance, so obstinate and surprising, had fatigued the perseverance of Mahomet. He began to meditate a retreat; and the siege would have been speedily raised, if the ambition and jealousy of the second vizir had not opposed the perfidious advice of Calif Bashaw, who still maintained a secret correspondence with the Byzantine court. The reduction of the city appeared to be hopeless, unless a double attack could be made from the harbour as well as from the land; but the harbour was inaccessible: an impenetrable chain was now defended by eight large ships, more than twenty of a smaller size, with several galleys and sloops; and, instead of forcing this barrier, the Turks might apprehend a naval sally, and a second encounter in the open sea. In this perplexity, the genius of Mahomet conceived and executed a plan of a bold and marvellous cast, of transporting by land his lighter vessels and military stores from the Bosphorus into the higher part of the harbour. The distance is about ten miles; the ground is uneven, and was overspread with thickets; and, as the road must be opened behind the suburb of Galata, their free passage or total destruction must depend on the option of the Genoese. But these selfish merchants were ambitious of the favour of being the last devoured; and the deficiency of art was supplied by the strength of obedient myriads. A level way was covered with a broad platform of strong and solid planks; and to render them more slippery and smooth, they were anointed with the fat of sheep and oxen. Four-score light galleys and brigantines of fifty and thirty oars, were disembarked on the Bosphorus shore; arranged successively on rollers; and drawn forwards by the power of men and pulleys. Two guides or pilots were stationed at the helm, and the prow, of each vessel: the sails were unfurled to the winds; and the labour was cheered by song and acclamation. In the course of a single night, this Turkish fleet painfully climbed the hill, steered over the plain, and was launched from the declivity into the shallow waters of the harbour, far above the molestation of the deeper vessels of the Greeks. The real importance of this operation was magnified by the consternation and confidence which it inspired: but the notorious, unquestionable fact was displayed before the eyes, and is recorded by the pens, of the two nations (48). A similar stratagem had been repeatedly practised by the ancients (49); the Ottoman

(48) The unanimous testimony of the four Greeks is confirmed by Cantemir (p. 96) from the Turkish annals; but I could wish to contradict the distance of *ten* miles, and to prolong the term of *one* night.

(49) Phraata relates two examples of a similar transportation over the six miles of the isthmus of Corinth; the one fabulous, of Augustus after the battle of Actium; the other true, of Nicetas, a Greek general in the 5th century. To these he might have added a bold enterprise of Han-

* Six miles. See Hammer.—M.

† Six miles. See Hammer.—M.

galleys (I must again repeat) should be considered as large boats; and, if we compare the magnitude and the distance, the obstacles and the means, the boasted miracle (50) has perhaps been equalled by the industry of our own times (51). As soon as Mahomet had occupied the upper harbour with a fleet and army, he constructed, in the narrowest part, a bridge, or rather mole, of fifty cubits in breadth, and one hundred in length: it was formed of casks and hogsheds; joined with rafters, linked with iron, and covered with a solid floor. On this floating battery, he planted one of his largest cannon, while the fourscore galleys, with troops and scaling-ladders, approached the most accessible side, which had formerly been stormed by the Latin conquerors. The indolence of the Christians has been accused for not destroying these unfinished works; † but their fire, by a superior fire, was controlled and silenced; nor were they wanting in a nocturnal attempt to burn the vessels as well as the bridge of the gulf. His vigilance prevented their approach; their foremost gallies were sunk or taken; forty youths, the bravest of Italy and Greece, were inhumanly massacred at his command; nor could the emperor's grief be assuaged by the just though cruel retaliation, of exposing from the walls the heads of two hundred and sixty Musulman captives. After a siege of forty days, the fate of Constantinople could no longer be averted. The diminutive garrison was exhausted by a double attack: the fortifications, which had stood for ages against hostile violence, were dismantled on all sides by the Ottoman cannon: many breaches were opened; and near the gate of St. Romanus, four towers had been levelled with the ground. For the payment of his feeble and mutinous troops, Constantine was compelled to despoil the churches with the promise of a fourfold restitution; and his sacrilege offered a new reproach to the enemies of the union. A spirit of discord impaired the remnant of the Christian strength: the Genoese and Venetian auxiliaries asserted the pre-eminence of their respective service; and Justiniani and the great duke, whose ambition was not extinguished by the common danger, accused each other of treachery and cowardice.

*Distress of
the city.*

During the siege of Constantinople, the words of peace and capitulation had been sometimes pronounced; and several embassies had passed between the camp and the city (52). The Greek em-

nthal, to introduce his vessels into the harbour of Tarentum (Polybius, l. viii. p. 749. edit. Gronov.).*

(50) A Greek of Candia, who had served the Venetians in a similar undertaking (Spond. A. D. 1638, No. 37.), might possibly be the adviser and agent of Mahomet.

(51) I particularly allude to our own embarkations on the lakes of Canada in the years 1776 and 1777, so great in the labour, so fruitless in the event.

(52) Chalcondyles and Ducas differ in the time and circumstances of the negotiation; and as it

* Von Hammer gives a longer list of such transportations, p. 533. Dion Cassius distinctly relates the occurrence treated as fabulous by Gibbon.—M.

† They were betrayed, according to some accounts, by the Genoese of Galata. Von Hammer, p. 536.—M.

Preparations
of the Turks
for the
general
assault,
May 26.

peror was humbled by adversity; and would have yielded to any terms compatible with religion and royalty. The Turkish sultan was desirous of sparing the blood of his soldiers; still more desirous of securing for his own use the Byzantine treasures; and he accomplished a sacred duty in presenting to the *Gabours*, the choice of circumcision, of tribute, or of death. The avarice of Mahomet might have been satisfied with an annual sum of one hundred thousand ducats; but his ambition grasped the capital of the East: to the prince he offered a rich equivalent, to the people a free toleration, or a safe departure: but after some fruitless treaty, he declared his resolution of finding either a throne, or a grave, under the walls of Constantinople. A sense of honour, and the fear of universal reproach, forbade Palæologus to resign the city into the hands of the Ottomans; and he determined to abide the last extremities of war. Several days were employed by the sultan in the preparations of the assault; and a respite was granted by his favourite science of astrology, which had fixed on the twenty-ninth of May, as the fortunate and fatal hour. On the evening of the twenty-seventh, he issued his final orders; assembled in his presence the military chiefs; and dispersed his heralds through the camp to proclaim the duty, and the motives, of the perilous enterprise. Fear is the first principle of a despotic government; and his menaces were expressed in the Oriental style, that the fugitives and deserters, had they the wings of a bird, (53), should not escape from his inexorable justice. The greatest part of his bashaws and Janizaries were the offspring of Christian parents: but the glories of the Turkish name were perpetuated by successive adoption; and in the gradual change of individuals, the spirit of a legion, a regiment, or an *oda*, is kept alive by imitation and discipline. In this holy warfare, the Moslems were exhorted to purify their minds with prayer, their bodies with seven ablutions; and to abstain from food till the close of the ensuing day. A crowd of dervishes visited the tents, to instil the desire of martyrdom, and the assurance of spend-

was neither glorious nor salutary, the faithful Phraoma spares his prince even the thought of a surrender.

[53] These wings (Chalcondyles, l. viii. p. 208.) are no more than an Oriental figure; but in the tragedy of Irene, Mahomet's passion soars above sense and reason:—

Should the fierce North, upon his frozen wings,
Bear him aloft above the wandering clouds,
And seat him in the Pleiads' golden chariot—
Thence should my fury drag him down to tortures.

Besides the extravagance of the rant, I must observe, 1. That the operation of the winds must be confined to the lower region of the air. 2. That the name, etymology, and fable of the Pleiads are purely Greek (Scholiast ad Homer. Σ 686. Eudocia in Ionia, p. 399. Apollodor. l. iii. c. 10. Heyne, p. 229. Not. 682.), and had no affinity with the astronomy of the East (Hydr. ad Clugbeg, Tabul. in Syntagma Dissert. tom. i. p. 40. 42. Goguet, Origine des Arts, &c. tom. vi. p. 73—78. Gebelin, Hist. du Calendrier, p. 73.), which Mahomet had studied. 3. The golden chariot does not exist either in science or fiction; but I much fear that Dr. Johnson has confounded the Pleiads with the great bear or waggon, the zodiac with a northern constellation:—

Ἄρατον ὁ ἦν καὶ ἀμαζὶν ἐπὶ τέλει καλέουσι. H. Σ . 467.

ing an immortal youth amidst the rivers and gardens of paradise, and in the embraces of the black-eyed virgins. Yet Mahomet principally trusted to the efficacy of temporal and visible rewards. A double pay was promised to the victorious troops; "The city and the buildings," said Mahomet, "are mine; but I resign to your valour the captives and the spoil, the treasures of gold and beauty; be rich and be happy." Many are the provinces of my empire: "the intrepid soldier who first ascends the walls of Constantinople shall be rewarded with the government of the fairest and most wealthy; and my gratitude shall accumulate his honours and fortunes above the measure of his own hopes." Such various and potent motives diffused among the Turks a general ardour, regardless of life and impatient for action: the camp re-echoed with the Moslem shouts of "God is God: there is but one God, and Mahomet is the apostle of God (54);" and the sea and land, from Galata to the seven towers, were illuminated by the blaze of their nocturnal fires."

Far different was the state of the Christians; who, with loud and impotent complaints, deplored the guilt, or the punishment, of their sins. The celestial image of the Virgin had been exposed in solemn procession; but their divine patroness was deaf to their entreaties: they accused the obstinacy of the emperor for refusing a timely surrender; anticipated the horrors of their fate; and sighed for the repose and security of Turkish servitude. The noblest of the Greeks, and the bravest of the allies, were summoned to the palace, to prepare them, on the evening of the twenty-eighth, for the duties and dangers of the general assault. The last speech of Palæologus was the funeral oration of the Roman empire (55): he promised, he conjured, and he vainly attempted to infuse the hope which was extinguished in his own mind. In this world all was comfortless and gloomy; and neither the Gospel nor the church have proposed any conspicuous recompense to the heroes who fall in the service of their country. But the example of their prince, and the confinement of a siege, had armed these warriors with the courage of despair, and the pathetic scene is described by the feelings of the historian Phranza, who was himself present at this mournful assembly. They wept, they embraced: regardless of their families and fortunes, they devoted their lives; and each commander, departing to his station, maintained all night a vigilant and anxious watch on

East farewell
of the
emperor and
the Greeks.

(54) Phranza quarrels with these Moslem acclamations, not for the name of God, but for that of the prophet: the pious zeal of Voltaire is excessive, and even ridiculous.

(55) I am afraid that this discourse was composed by Phranza himself; and it smells so grossly of the sermon and the convent, that I almost doubt whether it was pronounced by Constantine. Leonardus assigns him another speech, in which he addresses himself more respectfully to the Latin auxiliaries.

* The picture is heightened by the addition of heard from the dark interior of the city. Von the wailing cries of Kyrie eleison, which were Hammer, p. 339.—E.

the rampart. The emperor, and some faithful companions, entered the dome of St. Sophia, which in a few hours was to be converted into a mosque; and devoutly received, with tears and prayers, the sacrament of the holy communion. He reposed some moments in the palace, which resounded with cries and lamentations; solicited the pardon of all whom he might have injured (56); and mounted on horseback to visit the guards, and explore the motions of the enemy. The distress and fall of the last Constantine are more glorious than the long prosperity of the Byzantine Cæsars.*

The general
assault,
May 29.

In the confusion of darkness an assailant may sometimes succeed; but in this great and general attack, the military judgment and astrological knowledge of Mahomet advised him to expect the morning, the memorable twenty-ninth of May, in the fourteen hundred and fifty-third year of the Christian æra. The preceding night had been strenuously employed: the troops, the cannon, and the fascines, were advanced to the edge of the ditch, which in many parts presented a smooth and level passage to the breach; and his fourscore galleys almost touched, with the prows and their scaling ladders, the less defensible walls of the harbour. Under pain of death, silence was enjoined: but the physical laws of motion and sound are not obedient to discipline or fear; each individual might suppress his voice and measure his footsteps; but the march and labour of thousands must inevitably produce a strange confusion of dissonant clamours, which reached the ears of the watchmen of the towers. At day-break, without the customary signal of the morning gun, the Turks assaulted the city by sea and land; and the similitude of a twined or twisted thread has been applied to the closeness and continuity of their line of attack (57). The foremost ranks consisted of the refuse of the host, a voluntary crowd who fought without order or command; of the feebleness of age or childhood, of peasants and vagrants, and of all who had joined the camp in the blind hope of plunder and martyrdom. The common impulse drove them onwards to the wall; the most audacious to climb were instantly precipitated; and not a dart, not a bullet, of the Christians, was idly wasted on the accumulated throng. But their strength and ammunition were exhausted in this laborious defence: the ditch was filled with the bodies of the

(56) This abasement, which devotion has sometimes extorted from dying princes, is an improvement of the gospel doctrine of the forgiveness of injuries: it is more easy to forgive 490 times, than once to ask pardon of an inferior.

(57) Besides the 10,000 guards, and the milirs and the motines, Decas numbers in this general assault 250,000 Turks, both horse and foot.

* Compare the very curious Armenian elegy on the fall of Constantinople, translated by M. Bore, in the *Journal Asiatique* for March, 1835; and by M. Brouet, in the new edition of Lebeau (tom. xxi. p. 308.). The author thus ends his poem:

— "I Abraham, loaded with sins, have composed this elegy with the most lively sorrow; for I have seen Constantinople in the days of its glory."—M.

slain; they supported the footsteps of their companions; and of this devoted vanguard, the death was more serviceable than the life. Under their respective bashaws and sanjaks, the troops of Anatolia and Romania were successively led to the charge: their progress was various and doubtful; but, after a conflict of two hours, the Greeks still maintained, and improved, their advantage; and the voice of the emperor was heard, encouraging his soldiers to achieve, by a last effort, the deliverance of their country. In that fatal moment, the Janizaries arose, fresh, vigorous, and invincible. The sultan himself on horseback, with an iron mace in his hand, was the spectator and judge of their valour: he was surrounded by ten thousand of his domestic troops, whom he reserved for the decisive occasions; and the tide of battle was directed and impelled by his voice and eye. His numerous ministers of justice were posted behind the line, to urge, to restrain, and to punish; and if danger was in the front, shame and inevitable death were in the rear, of the fugitives. The cries of fear and of pain were drowned in the martial music of drums, trumpets, and attaballs; and experience has proved, that the mechanical operation of sounds, by quickening the circulation of the blood and spirits, will act on the human machine more forcibly than the eloquence of reason and honour. From the lines, the galleys, and the bridge, the Ottoman artillery thundered on all sides; and the camp and city, the Greeks and the Turks, were involved in a cloud of smoke, which could only be dispelled by the final deliverance or destruction of the Roman empire. The single combats of the heroes of history or fable amuse our fancy and engage our affections: the skilful evolutions of war may inform the mind, and improve a necessary, though pernicious, science. But in the uniform and odious pictures of a general assault, all is blood, and horror, and confusion; nor shall I strive, at the distance of three centuries and a thousand miles, to delineate a scene of which there could be no spectators, and of which the actors themselves were incapable of forming any just or adequate idea.

The immediate loss of Constantinople may be ascribed to the bullet, or arrow, which pierced the gauntlet of John Justiniani. The sight of his blood, and the exquisite pain, appalled the courage of the chief, whose arms and counsels were the firmest rampart of the city. As he withdrew from his station in quest of a surgeon, his flight was perceived and stopped by the indefatigable emperor. "Your wound," exclaimed Palæologus, "is slight; the danger is pressing; your presence is necessary; and whither will you retire?"—"I will retire," said the trembling Genoese, "by the same road which God has opened to the Turks;" and at these words he hastily passed through one of the breaches of the inner wall. By this pusillanimous act he stained the honours of a mi-

litary life; and the few days which he survived in Galata, or the isle of Chios, were embittered by his own and the public reproach (58). His example was imitated by the greatest part of the Latin auxiliaries, and the defence began to slacken when the attack was pressed with redoubled vigour. The number of the Ottomans was fifty, perhaps an hundred, times superior to that of the Christians: the double walls were reduced by the cannon to an heap of ruins: in a circuit of several miles, some places must be found more easy of access, or more feebly guarded; and if the besiegers could penetrate in a single point, the whole city was irrecoverably lost. The first who deserved the sultan's reward was Hassan the Janizary, of gigantic stature and strength. With his cimeter in one hand and his buckler in the other, he ascended the outward fortification: of the thirty Janizaries, who were envious of his valour, eighteen perished in the bold adventure. Hassan and his twelve companions had reached the summit: the giant was precipitated from the rampart; he rose on one knee, and was again oppressed by a shower of darts and stones. But his success had proved that the achievement was possible: the walls and towers were instantly covered with a swarm of Turks; and the Greeks, now driven from the vantage ground, were overwhelmed by increasing multitudes. Amidst these multitudes, the emperor (59), who accomplished all the duties of a general and a soldier, was long seen and finally lost. The nobles, who fought round his person, sustained, till their last breath, the honourable names of Palæologus and Cantacuzene: his mournful exclamation was heard, "Cannot there be found a Christian to cut off my head (60)?" and his last fear was that of falling alive into the hands of the infidels (61). The prudent despair

(58) In the severe censure of the flight of Justinian, Phraax expresses his own feelings and those of the public. For some private reasons, he is treated with more lenity and respect by Ducas; but the words of Leonardus Chienus express his strong and recent indignation, *glorie salutis suęque oblitus*. In the whole series of their Eastern policy, his countrymen, the Genoese, were always suspected, and often guilty.*

(59) Ducas kills him with two blows of Turkish soldiers; Chalcoodyles wounds him in the shoulder, and then tramples him in the gate. The grief of Phraax, carrying him among the enemy, escapes from the precise image of his death; but we may, without flattery, apply these noble lines of Dryden:—

As to Sebastian, let them search the field;
And where they find a mountain of the slain,
Send me to clamb, and looking down beneath,
There they will find him at his manly length,
With his face up to heaven, in that red monument
Which his good sword had digg'd.

(60) Spoudanus (A. D. 1453, No. 10.), who has hopes of his salvation, wishes to absolve this demand from the guilt of suicide.

(61) Leonardus Chienus very properly observes, that the Turks, had they known the emperor, would have laboured to save and secure a captive so acceptable to the sultan.

* M. Brosset has given some extracts from the Georgian account of the siege of Constantinople, in which Justinian's wound in the left foot is represented as more serious. With charitable ambiguity the chronicler adds, that his soldiers carried him away with them in their vessel. — M.

of Constantine cast away the purple; amidst the tumult he fell by an unknown hand, and his body was buried under a mountain of the slain. After his death, resistance and order were no more: the Greeks fled towards the city; and many were pressed and stifled in the narrow pass of the gate of St. Romanus. The victorious Turks rushed through the breaches of the inner wall; and as they advanced into the streets, they were soon joined by their brethren, who had forced the gate Phenar on the side of the harbour (62). In the first heat of the pursuit, about two thousand Christians were put to the sword; but avarice soon prevailed over cruelty; and the victors acknowledged, that they should immediately have given quarter if the valour of the emperor and his chosen bands, had not prepared them for a similar opposition in every part of the capital. It was thus, after a siege of fifty-three days, that Constantinople, which had defied the power of Chosroes, the Chagan, and the caliphs, was irretrievably subdued by the arms of Mahomet the Second. Her empire only had been subverted by the Latins: her religion was trampled in the dust by the Moslem conquerors (63).

Death of the
emperor
Constantine
Palinurus.

Loss of the
city and
empire.

The tidings of misfortune fly with a rapid wing; yet such was the extent of Constantinople, that the more distant quarters might prolong, some moments, the happy ignorance of their ruin (64). But in the general consternation, in the feelings of selfish or social anxiety, in the tumult and thunder of the assault, a sleepless night and morning must have elapsed; nor can I believe that many Grecian ladies were awakened by the Janizaries from a sound and tranquil slumber. On the assurance of the public calamity, the houses and convents were instantly deserted; and the trembling inhabitants flocked together in the streets, like an herd of timid animals; as if accumulated weakness could be productive of strength, or in the vain hope, that amid the crowd each individual might be safe and invisible. From every part of the capital, they flowed into the church of St. Sophia: in the space of an hour, the sanctuary, the choir, the nave, the upper and lower galleries, were filled with the multitudes of fathers and husbands, of women and children, of priests, monks, and religious virgins: the doors were barred on the inside, and they sought protection from the sacred dome, which

The Turks
enter and
pillage Con-
stantinople.

[62] Constantine, p. 96. The Christian ships in the mouth of the harbour had flanked and retarded this naval attack.

[63] Chalcondyles most absurdly supposes, that Constantinople was sacked by the Asiatics in revenge for the ancient calamities of Troy; and the grammarians of the xvth century are happy to melt down the uncouth appellation of Turks, into the more classical name of *Touersi*.

[64] When Cyrus surprised Babylon during the celebration of a festival, so vast was the city, and so careless were the inhabitants, that much time elapsed before the distant quarters knew that they were captives (Herodotus, l. i. c. 191.), and Usher (Annal. p. 78.), who has quoted from the prophet Jeremiah a passage of similar import,

* This refers to an expression in Duca, who, to heighten the effect of his description, speaks of the "sweet morning sleep resting on the eyes" of youths and maidens, p. 238. Edit. Bekker. — M.

they had so lately abhorred as a profane and polluted edifice. Their confidence was founded on the prophecy of an enthusiast or impostor; that one day the Turks would enter Constantinople, and pursue the Romans as far as the column of Constantine in the square before St. Sophia: but that this would be the term of their calamities: that an angel would descend from heaven, with a sword in his hand, and would deliver the empire, with that celestial weapon, to a poor man seated at the foot of the column. "Take this sword," would he say, "and avenge the people of the Lord." At these animating words, the Turks would instantly fly, and the victorious Romans would drive them from the West, and from all Anatolia, as far as the frontiers of Persia. It is on this occasion, that Ducas, with some fancy and much truth, upbraids the discord and obstinacy of the Greeks. "Had that angel appeared," exclaims the historian, "had he offered to exterminate your foes if you would consent to the union of the church, even then, in that fatal moment, you would have rejected your safety, or have deceived your God (65)."

Captivity of
the Greeks.

While they expected the descent of the tardy angel, the doors were broken with axes; and as the Turks encountered no resistance, their bloodless hands were employed in selecting and securing the multitude of their prisoners. Youth, beauty, and the appearance of wealth, attracted their choice; and the right of property was decided among themselves by a prior seizure, by personal strength, and by the authority of command. In the space of an hour, the male captives were bound with cords, the females with their veils and girdles. The senators were linked with their slaves; the prelates, with the porters, of the church; and young men of a plebeian class, with noble maids, whose faces had been invisible to the sun and their nearest kindred. In this common captivity, the ranks of society were confounded; the ties of nature were cut asunder; and the inexorable soldier was careless of the father's groans, the tears of the mother, and the lamentations of the children. The loudest in their wailings were the nuns, who were torn from the altar with naked bosoms, outstretched hands, and dishevelled hair; and we should piously believe that few could be tempted to prefer the vigils of the haram to those of the monastery. Of these unfortunate Greeks, of these domestic animals, whole strings were rudely driven through the streets; and as the conquerors were eager to return for more prey, their trembling pace was quickened with menaces and blows. At the same hour, a similar rapine was exercised in all the churches and monasteries, in all the palaces and habitations, of

(65) This lively description is extracted from Ducas (cæd.), who two years afterwards was sent ambassador from the prince of Lesbos to the sultan (c. 44.). Till Lesbos was subdued in 1463 (Phranza, l. iii. c. 27.), that island must have been full of the fugitives of Constantinople, who delighted to repeat, perhaps to adorn, the tale of their misery.

the capital; nor could any place, however sacred or sequestered, protect the persons or the property of the Greeks. Above sixty thousand of this devoted people were transported from the city to the camp and fleet; exchanged or sold according to the caprice or interest of their masters, and dispersed in remote servitude through the provinces of the Ottoman empire. Among these we may notice some remarkable characters. The historian Phranza, first chamberlain and principal secretary, was involved with his family in the common lot.* After suffering four months the hardships of slavery, he recovered his freedom; in the ensuing winter he ventured to Adrianople, and ransomed his wife from the *mir bashi*, or master of the horse; but his two children, in the flower of youth and beauty, had been seized for the use of Mahomet himself. The daughter of Phranza died in the seraglio, perhaps a virgin; his son, in the fifteenth year of his age, preferred death to infamy, and was stabbed by the hand of the royal lover (66). A deed thus inhuman cannot surely be expiated by the taste and liberality with which he released a Grecian matron and her two daughters, on receiving a Latin ode from Philadelphus, who had chosen a wife in that noble family (67). The pride or cruelty of Mahomet would have been most sensibly gratified by the capture of a Roman legate; but the dexterity of cardinal Isidore eluded the search, and he escaped from Galata in a plebeian habit (68). The chain and entrance of the outward harbour was still occupied by the Italian ships of merchandise and war. They had signalised their valour in the siege: they embraced the moment of retreat, while the Turkish mariners were dissipated in the pillage of the city. When they hoisted sail, the beach was covered with a suppliant and lamentable crowd; but the means of transportation were scanty: the Venetians and Genoese selected their countrymen; and, notwithstanding the fairest promises of the sultan, the inhabitants of Galata evacuated their houses, and embarked with their most precious effects.

In the fall and the sack of great cities, an historian is condemned to repeat the tale of uniform calamity: the same effects must be

Amount of
the spoil.

[66] See Phranza, l. iii. c. 20, 21. His expressions are positive: *America sua manu jugulavit. . . . velibat enim eo turpiter et nefarie abuti. Ne miserum et infelice.* Yet he could only learn from report, the bloody or impure scenes that were acted in the dark recesses of the seraglio.

[67] See Tiraboschi (tom. vi. Pt. I. p. 290.) and Lancelot (*Mém. de l'Académie des Inscriptions*, tom. x. p. 718.). I should be curious to learn how he could praise the public enemy, whom he so often reviles as the most corrupt and inhuman of tyrants.

[68] The Commentaries of Pius II. suppose that he cruelly placed his cardinal's hat on the head of a corpse which was cut off and exposed in triumph, while the legate himself was bought and delivered as a captive of no value. The great Belgic Chronicle adorns his escape with new adventures, which he supposed (says Spondanus, A. D. 1453, No. 15.) in his own letters, lest he should lose the merit and reward of suffering for Christ."

* He was sold as a slave in Galata, according to the appendix to Clarke's Travels, vol. ii. p. 655. to Von Hammer, p. 560. See the somewhat vague and declamatory letter of cardinal Isidore, — M.

produced by the same passions; and when those passions may be indulged without control, small, alas! is the difference between civilised and savage man. Amidst the vague exclamations of bigotry and hatred, the Turks are not accused of a wanton or immoderate effusion of Christian blood: but according to their maxims (the maxims of antiquity), the lives of the vanquished were forfeited; and the legitimate reward of the conqueror was derived from the service, the sale, or the ransom, of his captives of both sexes (69). The wealth of Constantinople had been granted by the sultan to his victorious troops; and the rapine of an hour is more productive than the industry of years. But as no regular division was attempted of the spoil, the respective shares were not determined by merit; and the rewards of valour were stolen away by the followers of the camp, who had declined the toil and danger of the battle. The narrative of their depredations could not afford either amusement or instruction; the total amount, in the last poverty of the empire, has been valued at four millions of ducats (70); and of this sum a small part was the property of the Venetians, the Genoese, the Florentines, and the merchants of Ancona. Of these foreigners, the stock was improved in quick and perpetual circulation: but the riches of the Greeks were displayed in the idle ostentation of palaces and wardrobes, or deeply buried in treasures of ingots and old coin, lest it should be demanded at their hands for the defence of their country. The profanation and plunder of the monasteries and churches excited the most tragic complaints. The dome of St. Sophia itself, the earthly heaven, the second firmament, the vehicle of the cherubim, the throne of the glory of God (71), was despoiled of the oblations of ages; and the gold and silver, the pearls and jewels, the vases and sacerdotal ornaments, were most wickedly converted to the service of mankind. After the divine images had been stripped of all that could be valuable to a profane eye, the canvass, or the wood, was torn, or broken, or burnt, or trod under foot, or applied, in the stables or the kitchen, to the vilest uses. The example of sacrilege was imitated, however, from the Latin conquerors of Constantinople; and the treatment which Christ, the Virgin, and the saints, had sustained from the guilty Catholic, might be inflicted by the zealous Musulman on the monuments of idolatry. Perhaps, instead of joining the public clamour, a philosopher will observe, that in the decline of the arts the workmanship could not be more valuable than the work, and that a fresh supply

[69] Brabequias expatiates with pleasure and applause on the rights of war, and the use of slavery, among the ancients and the Turks (*de Legat. Turcica*, *epist.* iii. p. 461.).

[70] This sum is specified in a marginal note of Leunclavius (*Chalcondyles*, l. viii. p. 211.), but in the distribution to Venice, Genoa, Florence, and Ancona, of 50, 20, 20, and 15,000 ducats, I suspect that a figure has been dropped. Even with the restitution, the foreign property would scarcely exceed one fourth.

[71] See the enthusiastic praises and lamentations of Phrasia (*l.* iii. c. 17.).

of visions and miracles would speedily be renewed by the craft of the priest and the credulity of the people. He will more seriously deplore the loss of the Byzantine libraries, which were destroyed or scattered in the general confusion: one hundred and twenty thousand manuscripts are said to have disappeared (72); ten volumes might be purchased for a single ducat; and the same ignominious price, too high perhaps for a shelf of theology, included the whole works of Aristotle and Homer, the noblest productions of the science and literature of ancient Greece. We may reflect with pleasure, that an inestimable portion of our classic treasures was safely deposited in Italy; and that the mechanics of a German town had invented an art which derides the havoc of time and barbarism.

From the first hour (73) of the memorable twenty-ninth of May, disorder and rapine prevailed in Constantinople, till the eighth hour of the same day; when the sultan himself passed in triumph through the gate of St. Romanus. He was attended by his vizirs, bashaws, and guards, each of whom (says a Byzantine historian) was robust as Hercules, dexterous as Apollo, and equal in battle to any ten of the race of ordinary mortals. The conqueror (74) gazed with satisfaction and wonder on the strange, though splendid, appearance of the domes and palaces, so dissimilar from the style of Oriental architecture. In the hippodrome, or *atmeidan*, his eye was attracted by the twisted column of the three serpents; and, as a trial of his strength, he shattered with his iron mace or battle-axe the under jaw of one of these monsters (75), which in the eyes of the Turks were the idols or talismans of the city.* At the principal door of St.*Sophia, he alighted from his horse, and entered the dome; and such was his jealous regard for that monument of his glory, that on observing a zealous Musulman in the act of breaking the marble pavement, he admonished him with his cimeter, that, if the spoil and captives were granted to the soldiers, the public and private buildings had been reserved for the prince. By his command the metropolis of the Eastern church was transformed into a mosque: the rich and portable instruments of superstition had been removed; the crosses were thrown down; and the walls, which were covered with images and mosaics, were washed and purified, and restored to a state of naked simplicity. On the same day, or on the ensuing Friday, the *muezin*, or crier, ascended the

Mahomet II.
visits the city,
St. Sophia,
the palace,
&c.

[72] See Ducas [c. 43.], and an epistle, July 15th, 1453, from Laurus Quirinus to pope Nicholas V. (Body de Græcis, p. 192. from a MS. in the Cotton library).

[73] The Julian Calendar, which reckons the days and hours from midnight, was used at Constantinople. But Ducas seems to understand the natural hours from sunrise.

[74] See the Turkish Annals, p. 329. and the Pandects of Leunclavius, p. 448.

[75] I have had occasion [Vol. II. p. 187.] to mention this curious relic of Grecian antiquity.

* Ynn Hattmer passes over this circumstance, but states that the monument was broken by which is treated by Dr. Clarke (Travels, vol. ii. some attendants of the Polish ambassador.—M. p. 58. 4to. edit.) as a fiction of Thevenot. This-

most lofty turret, and proclaimed the *exan*, or public invitation in the name of God and his prophet; the imam preached; and Mahomet the Second performed the *namaz* of prayer and thanksgiving on the great altar, where the Christian mysteries had so lately been celebrated before the last of the Cæsars (76). From St. Sophia he proceeded to the august, but desolate, mansion of an hundred successors of the great Constantine, but which in a few hours had been stripped of the pomp of royalty. A melancholy reflection on the vicissitudes of human greatness forced itself on his mind; and he repeated an elegant distich of Persian poetry: "The spider has wove his web in the Imperial palace; and the owl hath sung her watch-song on the towers of Afrasiab (77)."

His behaviour
to the Greeks.

Yet his mind was not satisfied, nor did the victory seem complete, till he was informed of the fate of Constantine; whether he had escaped, or been made prisoner, or had fallen in the battle. Two Janizaries claimed the honour and reward of his death: the body, under an heap of slain, was discovered by the golden eagles embroidered on his shoes: the Greeks acknowledged with tears the head of their late emperor; and, after exposing the bloody trophy (78), Mahomet bestowed on his rival the honours of a decent funeral. After his decease, Lucas Notaras, great duke (79), and first minister of the empire, was the most important prisoner. When he offered his person and his treasures at the foot of the throne, "And why," said the indignant sultan, "did you not employ these treasures in the defence of your prince and country?"—"They were yours," answered the slave; "God had reserved them for your hands."—"If he reserved them for me," replied the despot, "how have you presumed to withhold them so long by a fruitless and fatal resistance?" The great duke alleged the obstinacy of the strangers, and some secret encouragement from the Turkish vizir; and from this perilous interview he was at length dismissed with the assurance of pardon and protection. Mahomet condescended to visit his wife, a venerable princess oppressed with sickness and grief; and his consolation for her misfortunes was in the most tender strain of humanity and filial reverence. A similar clemency was extended to the principal officers of state, of whom

(76) We are obliged to Cantemir (p. 102.) for the Turkish account of the conversion of St. Sophia, so bitterly deplored by Phranza and Ducas. It is amusing enough to observe, in what opposite lights the same object appears in a Mussulman and a Christian eye.

(77) This distich, which Cantemir gives in the original, derives new beauties from the application. It was thus that Scipio repeated, in the sack of Carthage, the famous prophecy of Bæmer. The same generous feeling carried the mind of the conqueror to the past or the future.

(78) I cannot believe with Ducas (see Spondanus, A. D. 1453, No. 13.), that Mahomet sent round Persia, Arabia, &c. the head of the Greek emperor: he would surely content himself with a trophy less inhuman.

(79) Phranza was the personal enemy of the great duke; nor could time, or death, or his own retreat to a monastery, exhort a feeling of sympathy or forgiveness. Ducas is inclined to praise and pity the martyr; Chalkondylus is neutral, but we are indebted to him for the hint of the Greek conspiracy.

several were ransomed at his expense; and during some days he declared himself the friend and father of the vanquished people. But the scene was soon changed; and before his departure, the hippodrome streamed with the blood of his noblest captives. His perfidious cruelty is execrated by the Christians: they adorn with the colours of heroic martyrdom the execution of the great duke and his two sons; and his death is ascribed to the generous refusal of delivering his children to the tyrant's lust.* Yet a Byzantine historian has dropt an unguarded word of conspiracy, deliverance, and Italian succour: such treason may be glorious; but the rebel who bravely ventures, has justly forfeited his life; nor should we blame a conqueror for destroying the enemies whom he can no longer trust. On the eighteenth of June, the victorious sultan returned to Adrianople; and smiled at the base and hollow embassies of the Christian princes, who viewed their approaching ruin in the fall of the Eastern empire.

Constantinople had been left naked and desolate, without a prince or a people. But she could not be despoiled of the incomparable situation which marks her for the metropolis of a great empire; and the genius of the place will ever triumph over the accidents of time and fortune. Bursa and Adrianople, the ancient seats of the Ottomans, sunk into provincial towns; and Mahomet the Second established his own residence, and that of his successors, on the same commanding spot which had been chosen by Constantine (80). The fortifications of Galata, which might afford a shelter to the Latins, were prudently destroyed; but the damage of the Turkish cannon was soon repaired; and before the month of August, great quantities of lime had been burnt for the restoration of the walls of the capital. As the entire property of the soil and buildings, whether public or private, or profane or sacred, was now transferred to the conqueror, he first separated a space of eight furlongs from the point of the triangle for the establishment of his seraglio or palace. It is here, in the bosom of luxury, that the *Grand Signor* (as he has been emphatically named by the Italians) appears to reign over Europe and Asia; but his person on the shores of the Bosphorus may not always be secure from the insults of an hostile navy. In the new character of a mosque, the cathedral of St. Sophia was endowed with an ample revenue, crowned with lofty minarets, and surrounded with groves and fountains, for the devotion and refreshment of the Moslems. The same model was imitated in the

He re-peoples
and adorns
Constantino-
ple.

[80] For the restitution of Constantinople and the Turkish foundations, see Cantemir (p. 102—109.), Ducos (c. 42.), with Thévenot, Tournefort, and the rest of our modern travellers. From a gigantic picture of the greatness, population, &c. of Constantinople and the Ottoman empire (Albrigé de l'Histoire Ottomane, tom. i. p. 16—21.), we may learn, that in the year 1546 the Moslems were less numerous in the capital than the Christians, or even the Jews.

* Von Hammer relates this undoubtingly, and apparently on good authority, p. 569. — H.

jami, or royal mosques; and the first of these was built, by Mahomet himself, on the ruins of the church of the holy apostles, and the tombs of the Greek emperors. On the third day after the conquest, the grave of Abu Ayub, or Job, who had fallen in the first siege of the Arabs, was revealed in a vision; and it is before the sepulchre of the martyr, that the new sultans are girded with the sword of the empire (81). Constantinople no longer appertains to the Roman historian; nor shall I enumerate the civil and religious edifices that were profaned or erected by its Turkish masters: the population was speedily renewed; and before the end of September, five thousand families of Anatolia and Romania had obeyed the royal mandate, which enjoined them, under pain of death, to occupy their new habitations in the capital. The throne of Mahomet was guarded by the numbers and fidelity of his Moslem subjects: but his rational policy aspired to collect the remnant of the Greeks; and they returned in crowds, as soon as they were assured of their lives, their liberties, and the free exercise of their religion. In the election and investiture of a patriarch, the ceremonial of the Byzantine court was revived and imitated. With a mixture of satisfaction and horror, they beheld the sultan on his throne; who delivered into the hands of Gennadius the crosier or pastoral staff, the symbol of his ecclesiastical office; who conducted the patriarch to the gate of the seraglio, presented him with an horse richly caparisoned, and directed the vizirs and bashaws to lead him to the palace which had been allotted for his residence (82). The churches of Constantinople were shared between the two religions: their limits were marked; and, till it was infringed by Selim, the grandson of Mahomet, the Greeks (83) enjoyed above sixty years the benefit of this equal partition. Encouraged by the ministers of the divan, who wished to elude the fanaticism of the sultan, the Christian advocates presumed to allege that this division had been an act, not of generosity, but of justice; not a concession, but a compact; and that if one half of the city had been taken by storm, the other moiety had surrendered on the faith of a sacred capitulation. The original grant had indeed been consumed by fire: but the loss was supplied by the testimony of three aged Janizaries who remembered the transaction; and their venal oaths are of more weight in the opinion

[81] The *Turbe*, or sepulchral monument of Abu Ayub, is described and engraven in the *Traité Général de l'Empire Ottoman* (Paris, 1787, in large folio), a work of less use, perhaps, than magnificence (tom. i. p. 305, 306.).

[82] Phranza (l. iii. c. 19.) relates the ceremony, which has possibly been adorned in the Greek reports to each other, and to the Latins. The fact is confirmed by Emanuel Malaxos, who wrote, in vulgar Greek, the History of the Patriarchs after the taking of Constantinople, inserted in the *Turco-Græcia* of Crusius (l. v. p. 106—184). But the most patient reader will not believe that Mahomet adopted the Catholic form, "Sancta Trinitas quæ mihi donavit imperium te in patriarcham novæ Romæ deligit."

[83] From the *Turco-Græcia* of Crusius, &c. Spoudæus (A. D. 1453, No. 24. 1458, No. 16.) describes the slavery and domestic quarrels of the Greek church. The patriarch who succeeded Gennadius threw himself in despair into a well.

of Cantemir, than the positive and unanimous consent of the history of the times (84).

The remaining fragments of the Greek kingdom in Europe and Asia I shall abandon to the Turkish arms; but the final extinction of the two last dynasties (85) which have reigned in Constantinople should terminate the decline and fall of the Roman empire in the East. The despots of the Morea, Demetrius and Thomas (86), the two surviving brothers of the name of PALÆOLOGUS, were astonished by the death of the emperor Constantine, and the ruin of the monarchy. Hopeless of defence, they prepared, with the noble Greeks who adhered to their fortune, to seek a refuge in Italy, beyond the reach of the Ottoman thunder. Their first apprehensions were dispelled by the victorious sultan, who contented himself with a tribute of twelve thousand ducats; and while his ambition explored the continent and the islands, in search of prey, he indulged the Morea in a respite of seven years. But this respite was a period of grief, discord, and misery. The *hexamilion*, the rampart of the Isthmus, so often raised and so often subverted, could not long be defended by three hundred Italian archers: the keys of Corinth were seized by the Turks: they returned from their summer excursions with a train of captives and spoil; and the complaints of the injured Greeks were heard with indifference and disdain. The Albanians, a vagrant tribe of shepherds and robbers, filled the peninsula with rapine and murder: the two despots implored the dangerous and humiliating aid of a neighbouring bashaw; and when he had quelled the revolt, his lessons inculcated the rule of their future conduct. Neither the ties of blood, nor the oaths which they repeatedly pledged in the communion and before the altar, nor the stronger pressure of necessity, could reconcile or suspend their domestic quarrels. They ravaged each other's patrimony with fire and sword: the alms and succours of the West were consumed in civil hostility; and their power was only exerted in savage and arbitrary executions. The distress and revenge of the weaker rival invoked their supreme lord; and, in the season of maturity and revenge, Mahomet declared himself the friend of Demetrius, and marched into the Morea with an irresistible force. When he had

Extinction of
the Imperial
family of
Comnenus
and
Palæologus.

Loss of the
Morea,
A. D. 1460;

[84] Cantemir (p. 101—105.) insists on the unanimous consent of the Turkish historians, ancient as well as modern, and argues, that they would not have violated the truth to diminish their national glory, since it is esteemed more honourable to take a city by force than by composition. But, 1. I doubt this consent, since he quotes no particular historian, and the Turkish Annals of Leunclavius affirm, without exception, that Mahomet took Constantinople *per vim* (p. 329.). 2. The same argument may be turned to favour of the Greeks of the times, who would not have forgotten this honourable and salutary treaty. Voltaire, as usual, prefers the Turks to the Christians.

[85] For the genealogy and fall of the Comneni of Trebizond, see Ducange (Fam. Byzant. p. 195.); for the last Palæologi, the same accurate antiquarian (p. 244. 247. 248.). The Palæologi of Mount-Serrat were not extinct till the next century; but they had forgotten their Greek origin and kindred.

[86] In the worthless story of the disputes and misfortunes of the two brothers, Phrassas (l. iii. c. 21—30.) is too partial on the side of Thomas; Ducos (c. 44, 45.) is too brief, and Chakondyles (l. viii. iz. x.) too diffuse and digressive.

taken possession of Sparta, "You are too weak," said the sultan, "to control this turbulent province: I will take your daughter to my bed; and you shall pass the remainder of your life in security and honour." Demetrius sighed and obeyed; surrendered his daughter and his castles; followed to Adrianople his sovereign and son; and received for his own maintenance, and that of his followers, a city in Thrace, and the adjacent isles of Imbros, Lemnos, and Samothrace. He was joined the next year by a companion* of misfortune, the last of the COMNENIAN race, who, after the taking of Constantinople by the Latins, had founded a new empire on the coast of the Black Sea (87). In the progress of his Anatolian conquests, Mahomet invested with a fleet and army the capital of David, who presumed to style himself emperor of Trebizond (88); and the negotiation was comprised in a short and peremptory question, "Will you secure your life and treasures by resigning your kingdom? or had you rather forfeit your kingdom, your treasures, and your life?" The feeble Comnenus was subdued by his own fears,† and the example of a Muselman neighbour, the prince of Sinope (89), who, on a similar summons, had yielded a fortified city with four hundred cannon and ten or twelve thousand soldiers. The capitulation of Trebizond was faithfully performed;‡ and the emperor, with his family, was transported to a castle in Romania; but on a slight suspicion of corresponding with the Persian king, David, and the whole Comnenian race, were sacrificed to the jealousy or avarice of the conqueror. || Nor could the name of father long protect the unfortunate Demetrius from exile and confiscation; his abject submission moved the pity and contempt of the sultan; his followers were transplanted to Constantinople; and his poverty

of Trebizond,
A. D. 1461.

[87] See the loss or conquest of Trebizond in Chalcondyles (l. ix. p. 263—266.), Ducas (c. 45.), Phranza (l. vi. c. 27.), and Constantine (p. 107.).

[88] Though Tournefort (tom. iii. lettre xvii. p. 179.) speaks of Trebizond as mal peuplée, Peyssonet, the latest and most accurate observer, can find 100,000 inhabitants (Commerce de la Mer Noire, tom. ii. p. 12. and for the province, p. 53—90.). Its prosperity and trade are perpetually disturbed by the factious quarrels of two orders of Janizaries, in one of which 30,000 Lazi are commonly enlisted (Mémoires de Tott, tom. iii. p. 16, 17.).

[89] Ismael Beg, prince of Sinope or Sinope, was possessed chiefly from his copper mines of a revenue of 200,000 dracms (Chalcond. l. ix. p. 258, 259.). Peyssonet (Commerce de la Mer Noire, tom. ii. p. 160.) ascribes to the modern city 60,000 inhabitants. This account seems enormous; yet it is by trading with a people that we become acquainted with their wealth and numbers.

* Kalo-Johanne, the predecessor of David his brother, the last emperor of Trebizond, had attempted to organize a confederacy against Mahomet: it comprehended Hassan Bey, sultan of Mesopotamia, the Christian princes of Georgia and Iberia, the emir of Sinope, and the sultan of Carmania. The negotiations were interrupted by his sudden death, A. D. 1458. Falkmeyer, p. 257—260. — M.

† According to the Georgian account of these transactions (translated by M. Brouet, additions to Le Beau, vol. xxi. p. 325.) the emperor of Trebizond humbly entreated the sultan to have

the goodness to marry one of his daughters. — M.

‡ M. Boussoudé has published, in the fifth volume of his *Anecdota Græca* (p. 387. 401.), a very interesting letter from George Amiroutas, protovestiarios of Trebizond, to Besarion, describing the surrender of Trebizond, and the fate of its chief inhabitants. — M.

|| See in Von Hammer, vol. ii. p. 80. the striking account of the mother, the empress Helena the Cantacuzene, who, in defiance of the edict, like that of Creon in the Greek tragedy, dug the grave for her murdered children with her own hand, and sunk into it herself. — M.

was alleviated by a pension of fifty thousand aspers, till a monastic habit and a tardy death released Palæologus from an earthly master. It is not easy to pronounce whether the servitude of Demetrius, or the exile of his brother Thomas (90), be the most inglorious. On the conquest of the Morea, the despot escaped to Corfu, and from thence to Italy, with some naked adherents: his name, his sufferings, and the head of the apostle St. Andrew, entitled him to the hospitality of the Vatican; and his misery was prolonged by a pension of six thousand ducats from the pope and cardinals. His two sons, Andrew and Manuel, were educated in Italy; but the eldest, contemptible to his enemies and burdensome to his friends, was degraded by the baseness of his life and marriage. A title was his sole inheritance; and that inheritance he successively sold to the kings of France and Arragon (91). During his transient prosperity, Charles the Eighth was ambitious of joining the empire of the East with the kingdom of Naples: in a public festival, he assumed the appellation and the purple of *Augustus*: the Greeks rejoiced, and the Ottoman already trembled, at the approach of the French chivalry (92). Manuel Palæologus, the second son, was tempted to revisit his native country: his return might be grateful, and could not be dangerous, to the Porte: he was maintained at Constantinople in safety and ease; and an honourable train of Christians and Moslems attended him to the grave. If there be some animals of so generous a nature that they refuse to propagate in a domestic state, the last of the Imperial race must be ascribed to an inferior kind: he accepted from the sultan's liberality two beautiful females; and his surviving son was lost in the habit and religion of a Turkish slave.

The importance of Constantinople was felt and magnified in its loss: the pontificate of Nicholas the Fifth, however peaceful and prosperous, was dishonoured by the fall of the Eastern empire; and the grief and terror of the Latins revived, or seemed to revive, the old enthusiasm of the crusades. In one of the most distant countries of the West, Philip duke of Burgundy entertained, at Lisle in Flanders, an assembly of his nobles; and the pompous pageants of the feast were skilfully adapted to their fancy and feelings (93). In

Grief and
terror of
Europe,
A. D. 1453.

[90] Spondanus (from Gabelin Comment. Pli.ÆL. l. v.) relates the arrival and reception of the despot Thomas at Rome (A. D. 1461, No. 3.).

[91] By an act dated A. D. 1494, Sept. 6. and lately transmitted from the archives of the Capitol to the royal library of Paris, the despot Andrew Palæologus, reserving the Morea, and stipulating some private advantages, conveys to Charles VIII. king of France the empires of Constantinople and Trebizond (Spondanus, A. D. 1496, No. 2.). M. de Fontenay (Mémoires de l'Académie des Inscriptions, tom. xvii. p. 539—578.) has bestowed a dissertation on this national title, of which he had obtained a copy from Rome.

[92] See Philippe de Comines (l. vii. c. 14.), who reckons with pleasure the number of Greeks who were prepared to rise, 60 miles of an easy navigation, eighteen days' journey from Valona to Constantinople, &c. On this occasion the Turkish empire was saved by the policy of Venice.

[93] See the original feast in Olivier de la Marche (Mémoires, P. l. c. 29, 30.), with the abstract and observations of M. de Ste. Palaye (Mémoires sur la Chevalerie, tom. i. P. iii. p. 182—185.). The peacock and the pheasant were distinguished as royal birds.

the midst of the banquet, a gigantic Saracen entered the hall, leading a fictitious elephant, with a castle on his back: a matron in a mourning robe, the symbol of religion, was seen to issue from the castle; she deplored her oppression, and accused the slowness of her champions: the principal herald of the golden fleece advanced, bearing on his fist a live pheasant, which, according to the rites of chivalry, he presented to the duke. At this extraordinary summons, Philip, a wise and aged prince, engaged his person and powers in the holy war against the Turks: his example was imitated by the barons and knights of the assembly; they swore to God, the Virgin, the ladies, and the *pheasant*; and their particular vows were not less extravagant than the general sanction of their oath. But the performance was made to depend on some future and foreign contingency; and during twelve years, till the last hour of his life, the duke of Burgundy might be scrupulously, and perhaps sincerely, on the eve of his departure. Had every breast glowed with the same ardour; had the union of the Christians corresponded with their bravery; had every country, from Sweden (94) to Naples, supplied a just proportion of cavalry and infantry, of men and money, it is indeed probable that Constantinople would have been delivered, and that the Turks might have been chased beyond the Hellespont or the Euphrates. But the secretary of the emperor, who composed every epistle, and attended every meeting, Æneas Sylvius (95), a statesman and orator, describes from his own experience the repugnant state and spirit of Christendom. "It is a body," says he, "without an head; a republic without laws or magistrates. The pope and the emperor may shine as lofty titles, as splendid images; but they are unable to command, and none are willing to obey: every state has a separate prince, and every prince has a separate interest. What eloquence could unite so many discordant and hostile powers under the same standard? Could they be assembled in arms, who would dare to assume the office of general? What order could be maintained? — what military discipline? Who would undertake to feed such an enormous multitude? Who would understand their various languages, or direct their stranger and incompatible manners? What mortal could reconcile the English with the French, Genoa with Arragon, the Germans with the natives of Hungary and Bohemia? If a small number enlisted in the holy war, they must be overthrown by the infidels; if many, by their own weight and confusion." Yet the same Æneas, when he was raised to the papal throne, under

[94] It was found by an actual enumeration, that Sweden, Gothland, and Fioland, contained 1,800,000 fighting men, and consequently were far more populous than at present.

[95] In the year 1454, Spondanus has given, from Æneas Sylvius, a view of the state of Europe, enriched with his own observations. That valuable annotator, and the Italian Muratori, will continue the series of events from the year 1453 to 1481, the end of Mahomet's life, and of this chapter.

the name of Pius the Second, devoted his life to the prosecution of the Turkish war. In the council of Mantua he excited some sparks of a false or feeble enthusiasm; but when the pontiff appeared at Ancona, to embark in person with the troops, engagements vanished in excuses; a precise day was adjourned to an indefinite term; and his effective army consisted of some German pilgrims, whom he was obliged to disband with indulgences and alms. Regardless of futurity, his successors and the powers of Italy were involved in the schemes of present and domestic ambition; and the distance or proximity of each object determined, in their eyes, its apparent magnitude. A more enlarged view of their interest would have taught them to maintain a defensive and naval war against the common enemy; and the support of Scanderbeg and his brave Albanians might have prevented the subsequent invasion of the kingdom of Naples. The siege and sack of Otranto by the Turks diffused a general consternation; and pope Sixtus was preparing to fly beyond the Alps, when the storm was instantly dispelled by the death of Mahomet the Second, in the fifty-first year of his age (96). His lofty genius aspired to the conquest of Italy: he was possessed of a strong city and a capacious harbour; and the same reign might have been decorated with the trophies of the New and the Ancient Rome (97).

Death of
Mahomet II.
A. D. 1481,
May 3. or
July 2.

[96] Besides the two aналists, the reader may consult Gianotti (*Istoria Civile*, tom. iii. p. 440—455.) for the Turkish invasion of the kingdom of Naples. For the reign and conquests of Mahomet II. I have occasionally used the *Memorie storiche de' Monarchi Ottomanni di Giovanni Sagredo* (Venezia, 1677, in 4to.). In peace and war, the Turks have ever engaged the attention of the republic of Venice. All her despatches and archives were open to a procurator of St. Mark, and Sagredo is not contemptible either in sense or style. Yet he too bitterly hates the infidels: he is ignorant of their language and manners; and his narrative, which allows only seventy pages to Mahomet II. (p. 69—140.), becomes more copious and authentic as he approaches the years 1640 and 1644, the term of the historic labours of John Sagredo.

[97] As I am now taking an everlasting farewell of the Greek empire, I shall briefly mention the great collection of Byzantine writers, whose names and testimonies have been successively repeated in this work. The Greek presses of Aldus and the Italianas were confined to the classics of a better age; and the first rude editions of Procopius, Agathias, Cedrenus, Zonaras, &c. were published by the learned diligence of the Germans. The whole Byzantine series (xxxvi volumes in folio) has gradually issued (A. D. 1648, &c.) from the royal press of the Louvre, with some collateral aid from Rome and Leipsic; but the Venetian edition (A. D. 1729), though cheaper and more copious, is not less inferior in correctness than in magnificence to that of Paris. The merits of the French editors are various; but the value of Anna Comnena, Canaan, Villehardouin, &c. is enhanced by the historical notes of Charles du Fresne du Cange. His supplemental works, the Greek Glossary, the Constantinopolis Christiana, the *Familia Byzantina*, diffuse a steady light over the darkness of the Lower Empire.*

* The new edition of the Byzantines, projected by Niebuhr, and continued under the patronage of the Prussian government, is the most convenient in size, and contains some authors (Leo Diaconus, Johannes Lydas, Corippus, the new fragments of Dexippus, Eusebius, &c. discovered by Mai) which could not be comprised in the former collections; but the names of such editors as Bekker, the Diadorff, &c. raised hopes of something more than the mere republication of the text, and the notes of former editors. Little, I regret to say, has been added of annotation, and in some cases, the old incorrect versions have been retained. — M.

CHAPTER LXIX.

State of Rome from the Twelfth Century. — Temporal Dominion of the Popes: — Seditions of the City. — Political Heresy of Arnold of Brescia. — Restoration of the Republic. — The Senators. — Pride of the Romans. — Their Wars. — They are deprived of the Election and Presence of the Popes, who retire to Avignon. — The Jubilee. — Noble Families of Rome. — Feud of the Colonna and Ursini.

State and
revolutions
of Rome,
A. D.
1100—1500.

In the first ages of the decline and fall of the Roman empire, our eye is invariably fixed on the royal city, which had given laws to the fairest portion of the globe. We contemplate her fortunes, at first with admiration, at length with pity, always with attention; and when that attention is diverted from the capital to the provinces, they are considered as so many branches which have been successively severed from the Imperial trunk. The foundation of a second Rome, on the shores of the Bosphorus, has compelled the historian to follow the successors of Constantine; and our curiosity has been tempted to visit the most remote countries of Europe and Asia, to explore the causes and the authors of the long decay of the Byzantine monarchy. By the conquest of Justinian, we have been recalled to the banks of the Tiber, to the deliverance of the ancient metropolis; but that deliverance was a change, or perhaps an aggravation, of servitude. Rome had been already stripped of her trophies, her gods, and her Cæsars; nor was the Gothic dominion more inglorious and oppressive than the tyranny of the Greeks. In the eighth century of the Christian æra, a religious quarrel, the worship of images, provoked the Romans to assert their independence: their bishop became the temporal, as well as the spiritual, father of a free people; and of the Western empire, which was restored by Charlemagne, the title and image still decorate the singular constitution of modern Germany. The name of Rome must yet command our involuntary respect: the climate (whatsoever may be its influence) was no longer the same (1): the purity of blood had been contaminated through a thousand channels; but the venerable aspect of her ruins, and the memory of past greatness, rekindled a spark of the national character. The darkness of the middle ages exhibits some scenes not unworthy of our notice. Nor

(1) The Abbé Dubos, who, with less genius than his successor Montesquieu, has asserted and magnified the influence of climate, objects to himself the degeneracy of the Romans and Eastavians. To the first of these examples he replies, 1. That the change is less real than apparent, and that the modern Romans prudently conceal in themselves the virtues of their ancestors. 2. That the air, the soil, and the climate of Rome have suffered a great and visible alteration (*Reflexions sur la Poësie et sur la Peinture*, part ii. sect. 16.).*

* This question is discussed at considerable length in Dr. Arnold's History of Rome, ch. xxiii. *Cattiva. Roms Beschreibung*, pp. 82, 108. — M.

shall I dismiss the present work till I have reviewed the state and revolutions of the ROMAN CITY, which acquiesced under the absolute dominion of the popes, about the same time that Constantinople was enslaved by the Turkish arms.

In the beginning of the twelfth century (2), the æra of the first crusade, Rome was revered by the Latins, as the metropolis of the world, as the throne of the pope and the emperor, who, from the eternal city, derived their title, their honours, and the right or exercise of temporal dominion. After so long an interruption, it may not be useless to repeat that the successors of Charlemagne and the Othos were chosen beyond the Rhine in a national diet; but that these princes were content with the humble names of kings of Germany and Italy, till they had passed the Alps and the Apennine, to seek their Imperial crown on the banks of the Tiber (3). At some distance from the city, their approach was saluted by a long procession of the clergy and people with palms and crosses; and the terrific emblems of wolves and lions, of dragons and eagles, that floated in the military banners, represented the departed legions and cohorts of the republic. The royal oath to maintain the liberties of Rome was thrice reiterated, at the bridge, the gate, and on the stairs of the Vatican; and the distribution of a customary donative feebly imitated the magnificence of the first Cæsars. In the church of St. Peter, the coronation was performed by his successor: the voice of God was confounded with that of the people; and the public consent was declared in the acclamations of "Long life and victory to our lord the pope! long life and victory to our lord the emperor! long life and victory to the Roman and Teutonic armies (4)!" The names of Cæsar and Augustus, the laws of Constantine and Justinian, the example of Charlemagne and Otho, established the supreme dominion of the emperors: their title and image was engraved on the papal coins (5); and their jurisdiction was marked by the sword of justice, which they delivered to the præfect of the city. But every Roman prejudice was awakened by the name, the language, and the manners, of a Barbarian lord. The Cæsars of Saxony or Franconia were the chiefs of a feudal aristocracy; nor could they exercise the discipline of civil and military

The French
and German
emperors of
Rome,
A. D.
800—1100.

(2) The reader has been so long absent from Rome, that I would advise him to recollect or review the sixth chapter, in the fifth volume of this History.

(3) The coronation of the German emperors at Rome, more especially in the sixth century, is best represented from the original monuments by Muratori (*Antiquitat. Ital. mediæ ævi*, tom. i. dissertat. ii. p. 99, &c.), and Geoni (*Monument. Domini. Pontif. tom. ii. diss. vi. p. 264*), the latter of whom I only know from the copious extract of Schmidt (*Hist. des Allemans*, tom. iii. p. 255—266.).

(4) *Exercitus Romanus et Teutonicus*: The latter was both seen and felt; but the former was no more than *magis nominis ombra*.

(5) Muratori has given the series of the papal coins (*Antiquitat. tom. ii. diss. xxvii. p. 548—554*). He finds only two more early than the year 800: fifty are still extant from Leo III. to Leo IX. with the addition of the reigning emperor; none remain of Gregory VII. or Urban II.; but in those of Paschal II. he seems to have renounced this badge of dependence.

power, which alone secures the obedience of a distant people, impatient of servitude, though perhaps incapable of freedom. Once, and once only, in his life, each emperor, with an army of Teutonic vassals, descended from the Alps. I have described the peaceful order of his entry and coronation; but that order was commonly disturbed by the clamour and sedition of the Romans, who encountered their sovereign as a foreign invader: his departure was always speedy, and often shameful; and, in the absence of a long reign, his authority was insulted, and his name was forgotten. The progress of independence in Germany and Italy undermined the foundations of the Imperial sovereignty, and the triumph of the popes was the deliverance of Rome.

Authority of
the popes in
Rome,

from
affection;

right;

virtues;

Of her two sovereigns, the emperor had precariously reigned by the right of conquest; but the authority of the pope was founded on the soft, though mere solid, basis of opinion and habit. The removal of a foreign influence restored and endeared the shepherd to his flock. Instead of the arbitrary or venal nomination of a German court, the vicar of Christ was freely chosen by the college of cardinals, most of whom were either natives or inhabitants of the city. The applause of the magistrates and people confirmed his election; and the ecclesiastical power that was obeyed in Sweden and Britain had been ultimately derived from the suffrage of the Romans. The same suffrage gave a prince, as well as a pontiff, to the capital. It was universally believed, that Constantine had invested the popes with the temporal dominion of Rome; and the boldest civilians, the most profane sceptics, were satisfied with disputing the right of the emperor and the validity of his gift. The truth of the fact, the authenticity of the donation, was deeply rooted in the ignorance and tradition of four centuries; and the fabulous origin was lost in the real and permanent effects. The name of *Dominus* or Lord was inscribed on the coin of the bishops: their title was acknowledged by acclamations and oaths of allegiance, and with the free, or reluctant, consent of the German Caesars, they had long exercised a supreme or subordinate jurisdiction over the city and patrimony of St. Peter. The reign of the popes, which gratified the prejudices, was not incompatible with the liberties, of Rome; and a more critical inquiry would have revealed a still nobler source of their power; the gratitude of a nation, whom they had rescued from the heresy and oppression of the Greek tyrant. In an age of superstition, it should seem that the union of the royal and sacerdotal characters would mutually fortify each other; and that the keys of Paradise would be the surest pledge of earthly obedience. The sanctity of the office might indeed be degraded by the personal vices of the man. But the scandals of the tenth century were obliterated by the austere and more dangerous virtues of Gregory the Seventh and his successors; and in the ambitious contests which they main-

tained for the rights of the church, their sufferings or their success must equally tend to increase the popular veneration. They sometimes wandered in poverty and exile, the victims of persecution; and the apostolic zeal with which they offered themselves to martyrdom must engage the favour and sympathy of every Catholic breast. And sometimes, thundering from the Vatican, they created, judged, and deposed the kings of the world; nor could the proudest Roman be disgraced by submitting to a priest, whose feet were kissed, and whose stirrup was held, by the successors of Charlemagne (6). Even the temporal interest of the city should have protected in peace and honour the residence of the popes; from whence a vain and lazy people derived the greatest part of their subsistence and riches. The fixed revenue of the popes was probably impaired: many of the old patrimonial estates, both in Italy and the provinces, had been invaded by sacrilegious hands; nor could the loss be compensated by the claim, rather than the possession, of the more ample gifts of Pepin and his descendants. But the Vatican and Capitol were nourished by the incessant and increasing swarms of pilgrims and supplicants: the pale of Christianity was enlarged, and the pope and cardinals were overwhelmed by the judgment of ecclesiastical and secular causes. A new jurisprudence had established in the Latin church the right and practice of appeals (7); and from the North and West the bishops and abbots were invited or summoned to solicit, to complain, to accuse, or to justify, before the threshold of the apostles. A rare prodigy is once recorded, that two horses, belonging to the archbishops of Mentz and Cologne, repassed the Alps, yet laden with gold and silver (8): but it was soon understood, that the success, both of the pilgrims and clients, depended much less on the justice of their cause than on the value of their offering. The wealth and piety of these strangers were ostentatiously displayed; and their expenses, sacred or profane, circulated in various channels for the emolument of the Romans.

benefit.

Such powerful motives should have firmly attached the voluntary and pious obedience of the Roman people to their spiritual and temporal father. But the operation of prejudice and interest is often disturbed by the sallies of ungovernable passion. The Indian who

Inconstancy
of
superstition.

(6) See Ducange, *Gloss. nœdix et infime Latinitat.* tom. vi. p. 364, 365. STAFFA. This homage was paid by kings to archbishops, and by vassals to their lords (Schmidt, tom. iii. p. 262); and it was the nicest policy of Rome, to confound the marks of filial and of feudal subjection.

(7) The appeals from all the churches to the Roman pontiff are deplored by the zeal of St. Bernard (*de Consideratione*, l. iii. tom. ii. p. 431—442. edit. Mabillon, Venet. 1750) and the judgment of Fleury (*Discours sur l'Hist. Ecclésiastique*, iv. & vii.). But the saint, who believed in the false decretals, condemns only the abuse of these appeals; the more enlightened historian investigates the origin, and rejects the principles, of this new jurisprudence.

(8) Germanici. . . . *summarum non levatis sarcinis onusti nihilominus repatriant invit.* Nova res: quando hactenus aurum Roma refudit? Et nunc Romanorum consilio id unruptum non credimus (Bernard de Consideratione, l. iii. c. 3. p. 437.). The first words of the passage are obscure, and probably corrupt.

tells the tree, that he may gather the fruit (9), and the Arab, who plunders the caravans of commerce, are actuated by the same impulse of savage nature, which overlooks the future in the present, and relinquishes for momentary rapine the long and secure possession of the most important blessings. And it was thus, that the shrine of St. Peter was profaned by the thoughtless Romans; who pillaged the offerings, and wounded the pilgrims, without computing the number and value of similar visits, which they prevented by their inhospitable sacrilege. Even the influence of superstition is fluctuating and precarious; and the slave, whose reason is subdued, will often be delivered by his avarice or pride. A credulous devotion for the fables and oracles of priesthood most powerfully acts on the mind of a Barbarian; yet such a mind is the least capable of preferring imagination to sense, of sacrificing to a distant motive, to an invisible, perhaps an ideal, object, the appetites and interests of the present world. In the vigour of health and youth, his practice will perpetually contradict his belief; till the pressure of age, or sickness, or calamity, awakens his terrors, and compels him to satisfy the double debt of piety and remorse. I have already observed, that the modern times of religious indifference are the most favourable to the peace and security of the clergy. Under the reign of superstition, they had much to hope from the ignorance, and much to fear from the violence, of mankind. The wealth, whose constant increase must have rendered them the sole proprietors of the earth, was alternately bestowed by the repentant father and plundered by the rapacious son: their persons were adored or violated; and the same idol, by the hands of the same votaries, was placed on the altar, or trampled in the dust. In the feudal system of Europe, arms were the title of distinction and the measure of allegiance; and amidst their tumult, the still voice of law and reason was seldom heard or obeyed. The turbulent Romans disdained the yoke, and insulted the impotence, of their bishop (10); nor would his education or character allow him to exercise, with decency or effect, the power of the sword. The motives of his election and the frailties of his life were exposed to their familiar observation; and proximity must diminish the reverence which his name and his decrees impressed on a barbarous world. This difference has not escaped the notice of our philosophic historian: "Though the name

Seditions of
Rome against
the popes.

(9) Quand les sauvages de la Louisiane veulent avoir du fruit, ils coupent l'arbre au pied et cueillent le fruit. Voilà le gouvernement despotique (*Esprit des Loix*, l. v. c. 13.); and passion and ignorance are always despotic.

(10) In a free conversation with his countryman Adrian IV. John of Salisbury accuses the avarice of the pope and clergy: *Provinciarum diripiunt spolia, ac ut thesauros Cruci studerent reparare. Sed recte cum eis agit Altissimus, quoniam et ipsi alibi et sæpe vilissimis hominibus dati sunt in directionem* (*de Nugis Curialium*, l. vi. c. 24. p. 347.). In the next page, he blames the rashness and infidelity of the Romans, whom their bishops vainly strove to conciliate by gifts, instead of virtues. It is pity that this miscellaneous writer has not given us less morality and erudition, and more pictures of himself and the times.

"and authority of the court of Rome were so terrible in the remote countries of Europe, which were sunk in profound ignorance, and were entirely unacquainted with its character and conduct, the pope was so little revered at home, that his inveterate enemies surrounded the gates of Rome itself, and even controlled his government in that city; and the ambassadors, who, from a distant extremity of Europe, carried to him the humble, or rather abject, submissions of the greatest potentate of the age, found the utmost difficulty to make their way to him, and to throw themselves at his feet (11)."

Since the primitive times, the wealth of the popes was exposed to envy, their power to opposition, and their persons to violence. But the long hostility of the mitre and the crown increased the numbers, and inflamed the passions, of their enemies. The deadly factions of the Guelfs and Ghibelines, so fatal to Italy, could never be embraced with truth or constancy by the Romans, the subjects and adversaries both of the bishop and emperor; but their support was solicited by both parties, and they alternately displayed in their banners the keys of St. Peter and the German eagle. Gregory the Seventh, who may be adored or detested as the founder of the papal monarchy, was driven from Rome, and died in exile at Salerno. Six-and-thirty of his successors (12), till their retreat to Avignon, maintained an unequal contest with the Romans: their age and dignity were often violated; and the churches, in the solemn rites of religion, were polluted with sedition and murder. A repetition (13) of such capricious brutality, without connection or design, would be tedious and disgusting; and I shall content myself with some events of the twelfth century, which represent the state of the popes and the city. On Holy Thursday, while Paschal officiated before the altar, he was interrupted by the clamours of the multitude, who imperiously demanded the confirmation of a favourite magistrate. His silence exasperated their fury: his pious refusal to mingle the affairs of earth and heaven was encountered with menaces and oaths, that he should be the cause and witness of the public ruin. During the festival of Easter, while the bishop and the clergy, barefoot and in pro-

Successors of
Gregory VII.
A. D.
1099—1305.

Paschal 11.
A. D.
1099—1118.

[11] Rome's History of England, vol. i. p. 419. The same writer has given us, from Fitz-Stephen, a singular act of cruelty perpetrated on the clergy by Geoffrey, the father of Henry II. "When he was master of Normandy, the chapter of Sees presumed, without his consent, to proceed to the election of a bishop: upon which he ordered all of them, with the bishop elect, to be castrated, and made all their testicles be brought him in a platter." Of the pain and danger they might justly complain; yet, since they had vowed chastity, he deprived them of a superfluous treasure.

[12] From Leo IX. and Gregory VII. an authentic and contemporary series of the lives of the popes by the cardinal of Arragon, Pandolphus Pisanus, Bernard Guide, &c. is inserted in the Italian Historians of Muratori (tom. iii. P. i. p. 277—655.), and has been always before my eyes.

[13] The dates of years in the margin may throughout this chapter be understood as tacit references to the Annals of Muratori, my ordinary and excellent guide. He uses, and indeed quotes, with the freedom of a master, his great Collection of the Italian Historians, in xxviii volumes; and as that treasure is in my library, I have thought it an amusement, if not a duty, to consult the originals.

Gelasius II.
A. D.
1118, 1119.

cession, visited the tombs of the martyrs, they were twice assaulted, at the bridge of St. Angelo, and before the Capitol, with volleys of stones and darts. The houses of his adherents were levelled with the ground: Paschal escaped with difficulty and danger: he levied an army in the patrimony of St. Peter; and his last days were embittered by suffering and inflicting the calamities of civil war. The scenes that followed the election of his successor Gelasius the Second were still more scandalous to the church and city. Cencio Frangipani (14), a potent and factious baron, burst into the assembly furious and in arms: the cardinals were stripped, beaten, and trampled under foot; and he seized, without pity or respect, the vicar of Christ by the throat. Gelasius was dragged by his hair along the ground, buffeted with blows, wounded with spurs, and bound with an iron chain in the house of his brutal tyrant. An insurrection of the people delivered their bishop: the rival families opposed the violence of the Frangipani; and Cencio, who sued for pardon, repented of the failure, rather than of the guilt, of his enterprise. Not many days had elapsed, when the pope was again assaulted at the altar. While his friends and enemies were engaged in a bloody contest, he escaped in his sacerdotal garments. In this unworthy flight, which excited the compassion of the Roman matrons, his attendants were scattered or unhorsed; and, in the fields behind the church of St. Peter, his successor was found alone and half dead with fear and fatigue. Shaking the dust from his feet, the apostle withdrew from a city in which his dignity was insulted and his person was endangered; and the vanity of sacerdotal ambition is revealed in the involuntary confession, that one emperor was more tolerable than twenty (15). These examples might suffice; but I cannot forget the sufferings of two pontiffs of the same age, the second and third of the name of Lucius. The former, as he ascended in battle array to assault the Capitol, was struck on the temple by a stone, and expired in a few days. The latter was severely wounded in the persons of his servants. In a civil commotion, several of his priests had been made prisoners; and the inhuman Romans, reserving one as a guide for his brethren, put out their eyes, crowned them with ludicrous mitres, mounted them on asses with their face to the tail, and extorted an oath, that, in this wretched condition, they should offer themselves as a lesson to the head of the church. Hope or fear, lassitude or remorse, the cha-

Lucius II.
A. D.
1144, 1145.
Lucius III.
A. D.
1181—1185.

[14] I cannot refrain from transcribing the high-coloured words of Pandolphus Pisanus (p. 384.): *Hec sudens inimicus pacis atque turbator jam satis Centius Frajapane, more draconis immanissimi silians, et ab imis pectoribus trahens longa suspiria, acinctus retro gladio sine more cucurrit, valvas ac fores confregit. Ecclesiam furibundus introiit, hunc custode remoto papam per gulam accepit, distraxit, pugnis calcibusque percussit, et tanquam brutum animal intra limen ecclesie acriter calcibus eruentavit; et latro tantum domicum per capillos et brachia, Jesu bono interim dormiente, detraxit, ad domum usque deduxit, ibi catenavit et inclusit.*

[15] *Ego coram Deo et Ecclesia dico, si unquam possibile esset, mallet unum imperatorem quam tot domos (Vit. Gelas. II. p. 398.).*

ractions of the men, and the circumstances of the times, might sometimes obtain an interval of peace and obedience; and the pope was restored with joyful acclamations to the Lateran or Vatican, from whence he had been driven with threats and violence. But the root of mischief was deep and perennial; and a momentary calm was preceded and followed by such tempests as had almost sunk the bark of St. Peter. Rome continually presented the aspect of war and discord: the churches and palaces were fortified and assaulted by the factions and families; and, after giving peace to Europe, Calistus the Second alone had resolution and power to prohibit the use of private arms in the metropolis. Among the nations who revered the apostolic throne, the tumults of Rome provoked a general indignation; and, in a letter to his disciple Eugenius the Third, St. Bernard, with the sharpness of his wit and zeal, has stigmatised the vices of the rebellious people. "Who is ignorant," says the monk of Clairvaux, "of the vanity and arrogance of the Romans? a nation nursed in sedition, cruel, untractable, and scornful to obey, unless they are too feeble to resist. When they promise to serve, they aspire to reign; if they swear allegiance, they watch the opportunity of revolt; yet they vent their discontent in loud clamours, if your doors, or your counsels, are shut against them. Dexterous in mischief, they have never learnt the science of doing good. Odious to earth and heaven, impious to God, seditious among themselves, jealous of their neighbours, inhuman to strangers, they love no one, by no one are they beloved; and while they wish to inspire fear, they live in base and continual apprehension. They will not submit; they know not how to govern; faithless to their superiors, intolerable to their equals, ungrateful to their benefactors, and alike impudent in their demands and their refusals. Lofty in promise, poor in execution: adulation and calumny, perfidy and treason, are the familiar arts of their policy." Surely this dark portrait is not coloured by the pencil of Christian charity (17); yet the features, however harsh and ugly, express a lively resemblance of the Romans of the twelfth century (18).

The Jews had rejected the Christ when he appeared among them in a plebeian character; and the Romans might plead their ignorance of his vicar when he assumed the pomp and pride of a temporal

Calistus II.
A. D.
1119—1124.
Innocent II.
A. D.
1130—1143.

Character of
the Romans
by
St. Bernard.

Political
heresy of
Arnold of
Brescia,
A. D. 1140.

[16] Quid tam notum seculis quam protervia et cervicosis Romanorum? Gens insueta paci, tumultui assueta, gens inimica et intractabilis neque adhuc, subdi asscia, nisi cum non valet resistere (de Considerat. l. iv. c. 2. p. 441.). The saint takes breath, and then begins again: Et, iovi! terræ et cælo, utrique injecere montes, &c. (p. 443.).

[17] As a Roman citizen, Petrarch takes leave to observe, that Bernard, though a saint, was a man: that he might be provoked by resentment, and possibly repent of his hasty passion, &c. (Mémoires sur la Vie de Pétrarque, tom. i. p. 350.).

[18] Baronius, in his index to the ninth volume of his Annals, has found a fair and easy excuse. He makes two heads, of Romani Catholicæ, and Schismaticæ: to the former he applies all the good, to the latter all the evil, that is told of the city.

sovereign. In the busy age of the crusades, some sparks of curiosity and reason were rekindled in the Western world: the heresy of Bulgaria, the Paulician sect, was successfully transplanted into the soil of Italy and France; the Gnostic visions were mingled with the simplicity of the Gospel; and the enemies of the clergy reconciled their passions with their conscience, the desire of freedom with the profession of piety (19). The trumpet of Roman liberty was first sounded by Arnold of Brescia (20), whose promotion in the church was confined to the lowest rank, and who wore the monastic habit rather as a garb of poverty than as an uniform of obedience. His adversaries could not deny the wit and eloquence which they severely felt: they confess with reluctance the specious purity of his morals; and his errors were recommended to the public by a mixture of important and beneficial truths. In his theological studies, he had been the disciple of the famous and unfortunate Abelard (21), who was likewise involved in the suspicion of heresy; but the lover of Eloisa was of a soft and flexible nature; and his ecclesiastic judges were edified and disarmed by the humility of his repentance. From this master, Arnold most probably imbibed some metaphysical definitions of the Trinity, repugnant to the taste of the times: his ideas of baptism and the eucharist are loosely censured; but a *political* heresy was the source of his fame and misfortunes. He presumed to quote the declaration of Christ, that his kingdom is not of this world: he boldly maintained, that the sword and the sceptre were entrusted to the civil magistrate; that temporal honours and possessions were lawfully vested in secular persons; that the abbots, the bishops, and the pope himself, must renounce either their state or their salvation; and that after the loss of their revenues, the voluntary tithes and oblations of the faithful would suffice, not indeed for luxury and avarice, but for a frugal life in the exercise of spiritual labours. During a short time, the preacher was revered as a patriot; and the discontent, or revolt, of Brescia against her bishop, was the first fruits of his dangerous lessons. But the favour of the people is less permanent than the resentment of the priest; and after the heresy of Arnold had been

(19) The heresies of the 11th century may be found in Nögheim (Institut. Hist. Eccles. p. 419—427.), who celebrates a favourable opinion of Arnold of Brescia. In the 11th volume, I have described the sect of the Paulicians, and followed their migration from Armenia to Thrace and Bulgaria, Italy and France.

(20) The original pictures of Arnold of Brescia are drawn by Otto, bishop of Frisingen (Chron. l. vii. c. 31. de Gestis Frederici l. i. l. c. 27. l. ii. c. 21.), and in the 11th book of the Liguinus, a poem of Gauthier, who flourished A. D. 1200, in the monastery of Paris near Basil (Fabric. Biblioth. Latin. med. et infime Etatis, tom. iii. p. 174, 175.). The long passage that relates to Arnold is produced by Golliman (de Rebus Helveticis, l. iii. c. 5. p. 108.).*

(21) The wicked wit of Bayle was amused in composing, with much levity and learning, the articles of ABELARD, FOULQUES, HELOISE, in his Dictionnaire Critique. The dispute of Abelard and St. Bernard, of scholastic and positive divinity, is well understood by Mosheim (Institut. Hist. Eccles. p. 412—415.).

* Compare Franke, Arnold Von Brescia und seine Zeit. Zurich, 1825. — M.

condemned by Innocent the Second (22), in the general council of the Lateran, the magistrates themselves were urged by prejudice and fear to execute the sentence of the church. Italy could no longer afford a refuge; and the disciple of Abelard escaped beyond the Alps, till he found a safe and hospitable shelter in Zurich, now the first of the Swiss cantons. From a Roman station (23), a royal villa, a chapter of noble virgins, Zurich had gradually increased to a free and flourishing city; where the appeals of the Milanese were sometimes tried by the Imperial commissaries (24). In an age less ripe for reformation, the precursor of Zuinglius was heard with applause: a brave and simple people imbibed, and long retained, the colour of his opinions; and his art, or merit, seduced the bishop of Constance, and even the pope's legate, who forgot, for his sake, the interest of their master and their order. Their tardy zeal was quickened by the fierce exhortations of St. Bernard (25); and the enemy of the church was driven by persecution to the desperate measure of erecting his standard in Rome itself, in the face of the successor of St. Peter.

Yet the courage of Arnold was not devoid of discretion: he was protected, and had perhaps been invited, by the nobles and people; and in the service of freedom, his eloquence thundered over the seven hills. Blending in the same discourse the texts of Livy and St. Paul, uniting the motives of Gospel, and of classic enthusiasm, he admonished the Romans, how strangely their patience and the vices of the clergy had degenerated from the primitive times of the church and the city. He exhorted them to assert the inalienable rights of men and Christians; to restore the laws and magistrates of the republic; to respect the *name* of the emperor; but to confine their shepherd to the spiritual government of his flock (26). Nor

He exhorts
the Romans
to restore the
republic,
A. D.
1144—1154.

[22]

— Damnatu ab illo

Presule, qui numeros vetitum contingere aëstros
Nomen ab innoce ducit laudabile vita.

We may applaud the dexterity and correctness of Ligarius, who turns the unpoetical name of Innocent II. into a compliment.

[23] A Roman inscription of Statio Turicensis has been found at Zurich [D'Akville, Notice de l'ancien Gaule, p. 642—644.]; but it is without sufficient warrant, that the city and canton have usurped, and even monopolised, the names of Tigurum and Pagus Tiguriens.

[24] Gualtman (de Rebus Helveticis, l. iii. c. 5. p. 196.) recapitulates the donation [A. D. 833] of the emperor Lewis the Pious to his daughter the abbess Hildegardis. *Curtin nostrum Tigurum* in dextra Alamannia in pago Dargaugensi, with villages, woods, meadows, waters, slaves, churches, &c. a noble gift. Charles the Bald gave the jura moneta, the city was walled under Otto I., and the line of the bishop of Frisingen,

Nobile Tigurum multarum copia rerum,

is repeated with pleasure by the antiquaries of Zurich.

[25] Bernard, Epistol. cxv. cxvi. tom. i. p. 187—190. Amidst his invectives he drops a precious acknowledgment, qui, utinam quam sanæ esset doctrine quam districtæ est vim. He owns that Arnold would be a valuable acquisition for the church.

[26] He advised the Romans,

Consiliiis amique sua moderamina summa
Arbitrio tractare suo: nil juris in hac re
Pontifici summo, modicum concedere regi

could his spiritual government escape the censure and control of the reformer; and the inferior clergy were taught by his lessons to resist the cardinals, who had usurped a despotic command over the twenty-eight regions or parishes of Rome (27). The revolution was not accomplished without rapine and violence, the effusion of blood and the demolition of houses: the victorious faction was enriched with the spoils of the clergy and the adverse nobles. Arnold of Brescia enjoyed, or deplored, the effects of his mission: his reign continued above ten years, while two popes, Innocent the Second and Anastasius the Fourth, either trembled in the Vatican, or wandered as exiles in the adjacent cities. They were succeeded by a more vigorous and fortunate pontiff, Adrian the Fourth (28), the only Englishman who has ascended the throne of St. Peter; and whose merit emerged from the mean condition of a monk, and almost a beggar, in the monastery of St. Albans. On the first provocation, of a cardinal killed or wounded in the streets, he cast an interdict on the guilty people; and from Christmas to Easter Rome was deprived of the real or imaginary comforts of religious worship. The Romans had despised their temporal prince: they submitted with grief and terror to the censures of their spiritual father: their guilt was expiated by penance, and the banishment of the seditious preacher was the price of their absolution. But the revenge of Adrian was yet unsatisfied, and the approaching coronation of Frederic Barbarossa was fatal to the bold reformer, who had offended, though not in an equal degree, the heads of the church and state. In their interview at Viterbo, the pope represented to the emperor the furious ungovernable spirit of the Romans: the insults, the injuries, the fears, to which his person and his clergy were continually exposed; and the pernicious tendency of the heresy of Arnold, which must subvert the principles of civil, as well as ecclesiastical, subordination. Frederic was convinced by these arguments, or tempted by the desire of the Imperial crown: in the balance of ambition, the innocence or life of an individual is of small account; and their common enemy was sacrificed to a moment of political concord. After his retreat from Rome, Arnold had been protected by the viscounts of Campania, from whom he was extorted by the power of Cæsar: the præfect of the city pronounced his sentence: the martyr of freedom was burnt alive in the presence of a careless and ungrateful people; and his ashes were cast into the Tiber, lest the

His
execution,
A. D. 1155.

*Suadet populo. Sic læsa statius utraque
Majestate, reum geminæ se fecerat aula.*

Nor is the poetry of Gunther different from the prose of Otto.

[27] See Baronius (A. D. 1148, No. 28, 29.) from the Vatican MSS. He loudly condemns Arnold (A. D. 1141, No. 3.), as the father of the political heretics, whose influence then hurt him in France.

[28] The English reader may consult the *Biographia Britannica*, ADRIAN IV.; but our own writers have added nothing to the fame or merits of their countryman.

heretics should collect and worship the relics of their master (29). The clergy triumphed in his death: with his ashes, his sect was dispersed; his memory still lived in the minds of the Romans. From his school they had probably derived a new article of faith, that the metropolis of the Catholic church is exempt from the penalties of excommunication and interdict. Their bishops might argue, that the supreme jurisdiction, which they exercised over kings and nations, more especially embraced the city and diocese of the prince of the apostles. But they preached to the winds, and the same principle that weakened the effect, must temper the abuse, of the thunders of the Vatican.

The love of ancient freedom has encouraged a belief, that as early as the tenth century, in their first struggles against the Saxon Othos, the commonwealth was vindicated and restored by the senate and people of Rome; that two consuls were annually elected among the nobles, and that ten or twelve plebeian magistrates revived the name and office of the tribunes of the commons (30). But this venerable structure disappears before the light of criticism. In the darkness of the middle ages, the appellations of senators, of consuls, of the sons of consuls, may sometimes be discovered (31). They were bestowed by the emperors, or assumed by the most powerful citizens, to denote their rank, their honours (32), and perhaps the claim of a pure and patrician descent: but they float on the surface, without a series or a substance, the titles of men, not the orders of government (33); and it is only from the year of Christ one thousand one hundred and forty-four that the establishment of the senate is dated, as a glorious æra, in the acts of the city. A new constitution was hastily framed by private ambition or popular enthusiasm; nor could Rome, in the twelfth century, produce an antiquary to explain, or a legislator to restore, the harmony and proportions of the

Restoration
of the senate,
A. D. 1144.

[29] Besides the historian and poet already quoted, the last adventures of Arnold are related by the Biographer of Adrian IV. (Muratori, Script. Rerum Ital. tom. iii. P. I. p. 441, 442.).

[30] Ducange (Gloss. Latinæ mediæ et infimæ ætatis, DECARCONE, tom. ii. p. 726.) gives me a quotation from Blondus (Decad. ii. l. ii.): Duo consules ex nobilitate quotannis se habent, qui ad vetustam consulum exemplar similes rerum præsent. And in Sigonius (de Regno Ital. l. vi. Opp. tom. ii. p. 400.) I read of the consuls and tribunes of the 13th century. Both Blondus, and even Sigonius, too freely copied the classic method of supplying from reason or fancy the deficiency of records.

[31] In the panegyric of Berengarius (Muratori, Script. Rer. Ital. tom. ii. P. I. p. 408.) a Roman is mentioned as consul natus in the beginning of the 13th century. Muratori (Dissert. v.) discovers in the years 952 and 956, Gratianus in Dei nomine consul et dux, Georgius consul et dux; and in 1015, Romano, brother of Gregory VIII., proudly, but vaguely, styles himself consul et dux et omnium Romanorum senator.

[32] As late as the 13th century, the Greek emperors conferred on the dukes of Venice, Naples, Amalphi, &c. the title of *πατριάρχης* or consuls (see Chron. Sagornini, passim); and the successors of Charlemagne would not abdicate any of their prerogative. But in general the names of consul and senator, which may be found among the French and Germans, signify no more than count and lord (Signeur, Ducange, Glossar.). The monkish writers are often ambitious of fine classic words.

[33] The most constitutional form is a diploma of Otto III. (A. D. 996), *Consulibus senatus populi Romæ*; but the act is probably spurious. At the coronation of Henry I., A. D. 1014, the historian Dithmar (apud Muratori, Dissert. xxiii.) describes him, a senatoribus duodecim vallation, quorum sex rasi barba, alii prolixâ, mystico incedebant cum baculis. The senate is mentioned in the panegyric of Berengarius [p. 406.].

ancient model. The assembly of a free, of an armed, people, will ever speak in loud and weighty acclamations. But the regular distribution of the thirty-five tribes, the nice balance of the wealth and numbers of the centuries, the debates of the adverse orators, and the slow operation of votes and ballots, could not easily be adapted by a blind multitude, ignorant of the arts, and insensible of the benefits, of legal government. It was proposed by Arnold to revive and discriminate the equestrian order; but what could be the motive or measure of such distinction (34)? The pecuniary qualification of the knights must have been reduced to the poverty of the times: those times no longer required their civil functions of judges and farmers of the revenue; and their primitive duty, their military service on horseback, was more nobly supplied by feudal tenures and the spirit of chivalry. The jurisprudence of the republic was useless and unknown: the nations and families of Italy who lived under the Roman and Barbaric laws were insensibly mingled in a common mass; and some faint tradition, some imperfect fragments, preserved the memory of the Code and Pandects of Justinian. With their liberty the Romans might doubtless have restored the appellation and office of consuls; had they not disdained a title so promiscuously adopted in the Italian cities, that it has finally settled on the humble station of the agents of commerce in a foreign land. But the rights of the tribunes, the formidable word that arrested the public counsels, suppose or must produce a legitimate democracy. The old patricians were the subjects, the modern barons the tyrants, of the state; nor would the enemies of peace and order, who insulted the vicar of Christ, have long respected the unarmed sanctity of a plebeian magistrate (35).

The Capitol.

In the revolution of the twelfth century, which gave a new existence and era to Rome, we may observe the real and important events that marked or confirmed her political independence. 1. The Capitoline hill, one of her seven eminences (36), is about four

(34) In ancient Rome, the equestrian order was not ranked with the senate and people as a third branch of the republic till the consulship of Cicero, who assumes the merit of the establishment (Plin. Hist. Natur. xxxiii. 2. Bouquet, République Romaine, tom. i. p. 144—155.).

(35) The republican plan of Arnold of Brescia is thus stated by Gauthier:—

Quin etiam titulos urbis renovare vetustos;
Nominis plebeio secerare nomen equestre,
Jura tribunorum, sanctum reparare senatum,
Et senis fœdas mutasque reponere leges.
Læta ruinosis, et adhuc pendente moris
Reddere primævo Capitolis præca nitore.

But of these reformations, some were no more than ideas, others no more than words.

(36) After many disputes among the antiquaries of Rome, it seems determined, that the summit of the Capitoline hill next the river is strictly the Mons Tarpeius, the *Ara*; and that on the other summit, the church and convent of Araceli, the barefoot friars of St. Francis occupy the temple of Jupiter (Nardini, Roma Antica, l. v. c. 11—16.).*

* The authority of Nardini is now vigorously by Niebuhr and his accomplished follower, impugned, and the question of the *Ara* and the M. Saturna. *Rome Description*, vol. iii. p. 12. of Temple of Jupiter revived, with new arguments, acqu. — H.

hundred yards in length, and two hundred in breadth. A flight of an hundred steps led to the summit of the Tarpeian rock; and far steeper was the ascent before the declivities had been smoothed and the precipices filled by the ruins of fallen edifices. From the earliest ages, the Capitol had been used as a temple in peace, a fortress in war: after the loss of the city, it maintained a siege against the victorious Gauls, and the sanctuary of the empire was occupied, assaulted, and burnt, in the civil wars of Vitellius and Vespasian (37). The temples of Jupiter and his kindred deities had crumbled into dust; their place was supplied by monasteries and houses; and the solid walls, the long and shelving porticoes, were decayed or ruined by the lapse of time. It was the first act of the Romans, an act of freedom, to restore the strength, though not the beauty, of the Capitol; to fortify the seat of their arms and counsels; and as often as they ascended the hill, the coldest minds must have glowed with the remembrance of their ancestors. II. The first Cæsars had been invested with the exclusive coinage of the gold and silver; to the senate they abandoned the baser metal of bronze or copper (38): the emblems and legends were inscribed on a more ample field by the genius of flattery; and the prince was relieved from the care of celebrating his own virtues. The successors of Diocletian despised even the flattery of the senate: their royal officers at Rome, and in the provinces, assumed the sole direction of the mint; and the same prerogative was inherited by the Gothic kings of Italy, and the long series of the Greek, the French, and the German dynasties. After an abdication of eight hundred years, the Roman senate asserted this honourable and lucrative privilege; which was tacitly renounced by the popes from Paschal the Second to the establishment of their residence beyond the Alps. Some of these republican coins of the twelfth and thirteenth centuries are shown in the cabinets of the curious. On one of these, a gold medal, Christ is depicted holding in his left hand a book with this inscription: "THE VOW OF THE ROMAN SENATE AND PEOPLE: ROME THE CAPITAL OF THE WORLD;" on the reverse, St. Peter delivering a banner to a kneeling senator in his cap and gown, with the name and arms of his family impressed on a shield (39).

The coin.

[37] Tacit. Hist. iii. 69, 70.

[38] This partition of the noble and baser metals between the emperor and senate must however be adopted, not as a positive fact, but as the probable opinion of the best antiquaries * (see the *Science des Médailles* of the Père Joubert, tom. ii. p. 208—211. in the improved and scarce edition of the Baron de la Bastie.).

[39] In his xxvith dissertation on the Antiquities of Italy (tom. ii. p. 559—569.), Marasci exhibits a series of the senatorian coins, which bore the obscure names of *Affortiani*, *Infortiani*, *Provincini*, *Papirini*. During this period all the popes, without excepting Boniface VIII. abstained from the right of coining, which was resumed by his successor Benedict XI. and regularly exercised in the court of Avignon.

* Dr. Cardwell (Lecture on Ancient Coins, p. 70. et seq.) assigns convincing reasons in support of this opinion.—M.

The præfect
of the city.

A. D.
1198—1216.

Number and
choice of the
senate.

III. With the empire, the præfect of the city had declined to a municipal officer; yet he still exercised in the last appeal the civil and criminal jurisdiction; and a drawn sword, which he received from the successors of Otho, was the mode of his investiture and the emblem of his functions (40). The dignity was confined to the noble families of Rome: the choice of the people was ratified by the pope; but a triple oath of fidelity must have often embarrassed the præfect in the conflict of adverse duties (41). A servant, in whom they possessed but a third share, was dismissed by the independent Romans: in his place they elected a patrician; but this title, which Charlemagne had not disdained, was too lofty for a citizen or a subject; and, after the first fervour of rebellion, they consented without reluctance to the restoration of the præfect. About fifty years after this event, Innocent the Third, the most ambitious, or at least the most fortunate, of the pontiffs, delivered the Romans and himself from this badge of foreign dominion: he invested the præfect with a banner instead of a sword, and absolved him from all dependence of oaths or service to the German emperors (42). In his place an ecclesiastic, a present or future cardinal, was named by the pope to the civil government of Rome; but his jurisdiction has been reduced to a narrow compass; and in the days of freedom, the right or exercise was derived from the senate and people. IV. After the revival of the senate (43), the conscript fathers (if I may use the expression) were invested with the legislative and executive power; but their views seldom reached beyond the present day; and that day was most frequently disturbed by violence and tumult. In its utmost plenitude, the order or assembly consisted of fifty-six senators (44), the most eminent of whom were distinguished by the title of counsellors: they were nominated, perhaps annually, by the people; and a previous choice of their electors, ten persons in each region, or parish, might afford a basis for a free and permanent constitution. The popes, who in this tempest submitted rather to bend than to break, confirmed by

(40) A German historian, Gerard of Reichersperg (in Rufius. Miscell. tom. v. p. 64. apud Schmidt, Hist. des Allemands, tom. iii. p. 265.), thus describes the constitution of Rome in the xth century: *Grandiora orbis et orbis negotia spectant ad Romanum pontificem itemque ad Romanum Imperatorem, sive illius vicarium orbis præfectum, qui de sua dignitate respicit utrumque, videlicet dominum papam cui facit hominiam, et dominum Imperatorem a quo accipit sui potentis insigne, scilicet gladium exortum.*

(41) The words of a contemporary writer (Pandolph. Pisin. in Vit. Paschal. II. p. 357, 358.) describe the election and oath of the præfect to 1118, *inconsulis patribus... loca prefectoria... Laudes prefectoria... comitiorum applausum... juratorum populo in ambone sublevant... confirmari eum in urbe præfectum petunt.*

(42) *Urbis præfectum ad ligiam fidelitatem recepit, et per manum quod illi donavit de prefectura eum publice investivit, qui usque ad id tempus juramento fidelitatis imperatori fuit obligatus et ab eo præfectum tenuit honorem* (Gesta Innocent. III. in Muratori, tom. iiii. P. i. p. 487.).

(43) See Otho Frising. Chron. vii. 31. de Grat. Frederic. l. i. c. 27.

(44) Our countryman, Roger Hoveden, speaks of the single senators, of the Capuzzi family, &c. quorum temporibus melius regebatur Roma quam nunc (A. D. 1194) est temporibus lvi. senatorum (Ducange, Gloss. tom. vi. p. 191. SENATORES).

treaty the establishment and privileges of the senate, and expected from time, peace, and religion, the restoration of their government. The motives of public and private interest might sometimes draw from the Romans an occasional and temporary sacrifice of their claims; and they renewed their oath of allegiance to the successor of St. Peter and Constantine, the lawful head of the church and the republic (45).

The union and vigour of a public council was dissolved in a lawless city; and the Romans soon adopted a more strong and simple mode of administration. They condensed the name and authority of the senate in a single magistrate, or two colleagues; and as they were changed at the end of a year, or of six months, the greatness of the trust was compensated by the shortness of the term. But in this transient reign, the senators of Rome indulged their avarice and ambition: their justice was perverted by the interest of their family and faction; and as they punished only their enemies, they were obeyed only by their adherents. Anarchy, no longer tempered by the pastoral care of their bishop, admonished the Romans that they were incapable of governing themselves; and they sought abroad those blessings which they were hopeless of finding at home. In the same age, and from the same motives, most of the Italian republics were prompted to embrace a measure, which, however strange it may seem, was adapted to their situation, and productive of the most salutary effects (46). They chose, in some foreign but friendly city, an impartial magistrate of noble birth and unblemished character, a soldier and a statesman, recommended by the voice of fame and his country, to whom they delegated for a time the supreme administration of peace and war. The compact between the governor and the governed was sealed with oaths and subscriptions; and the duration of his power, the measure of his stipend, the nature of their mutual obligations, were defined with scrupulous precision. They swore to obey him as their lawful superior: he pledged his faith to unite the indifference of a stranger with the zeal of a patriot. At his choice, four or six knights and civilians, his assessors in arms and justice, attended the *Podesta* (47),

The office of
senator.

(45) Muratori (dissert. xlii. tom. iii. p. 785—788.) has published an original treaty: Concordia inter D. nostrum papam Clementem III. et senatores populi Romani super regalibus et aliis dignitatibus urbis, &c. anno 44^{to} senatus. The senate speaks, and speaks with authority: Reddimus ad premissa. . . habebimus. . . dabitur presbyteria. . . jurabimus pacem et fidelitatem, &c. A charter of Trecentis Tusculani, dated in the 47th year of the same era, and confirmed decreto amplissimi ordinis senatus, acclamatione P. R. pulchre Capitolio consistentis. It is there we find the difference of senators consiliarii and simple senators (Muratori, dissert. xlii. tom. iii. p. 787—789.)

(46) Muratori (dissert. xlv. tom. iv. p. 64—92.) has fully explained this mode of government; and *Oculus Pastoralis*, which he has given at the end, is a treatise or sermon on the duties of those foreign magistrates.

(47) In the Latin writers, at least of the silver age, the title of *Potestas* was transferred from the office to the magistrate:—

Hoies qui trahitur presexim sumere mavis;
An Fidenarum Gabiorumque eme *Potestas*.

[Juvenal. Satir. i. 99.]

who maintained at his own expense a decent retinue of servants and horses: his wife, his son, his brother, who might bias the affections of the judge, were left behind: during the exercise of his office he was not permitted to purchase land, to contract an alliance, or even to accept an invitation in the house of a citizen; nor could he honourably depart till he had satisfied the complaints that might be urged against his government.

Brancalione,
A. D.
1232—1251.

It was thus, about the middle of the thirteenth century, that the Romans called from Bologna the senator Brancalione (48), whose fame and merit have been rescued from oblivion by the pen of an English historian. A just anxiety for his reputation, a clear foresight of the difficulties of the task, had engaged him to refuse the honour of their choice: the statutes of Rome were suspended, and his office prolonged to the term of three years. By the guilty and licentious he was accused as cruel; by the clergy he was suspected as partial; but the friends of peace and order applauded the firm and upright magistrate by whom those blessings were restored. No criminals were so powerful as to brave, so obscure as to elude, the justice of the senator. By his sentence two nobles of the Annibaldi family were executed on a gibbet; and he inexorably demolished, in the city and neighbourhood, one hundred and forty towers, the strong-shelters of rapine and mischief. The bishop, as a simple bishop, was compelled to reside in his diocese; and the standard of Brancalione was displayed in the field with terror and effect. His services were repaid by the ingratitude of a people unworthy of the happiness which they enjoyed. By the public robbers, whom he had provoked for their sake, the Romans were excited to depose and imprison their benefactor; nor would his life have been spared, if Bologna had not possessed a pledge for his safety. Before his departure, the prudent senator had required the exchange of thirty hostages of the noblest families of Rome: on the news of his danger, and at the prayer of his wife, they were more strictly guarded; and Bologna, in the cause of honour, sustained the thunders of a papal interdict. This generous resistance allowed the Romans to compare the present with the past; and Brancalione was conducted from the prison to the Capitol amidst the acclamations of a repentant people. The remainder of his government was firm and fortunate; and as soon as envy was appeased by death, his head, enclosed in a precious vase, was deposited on a lofty column of marble (49).

[48] See the life and death of Brancalione, in the *Historia Major* of Matthew Paris, p. 741. 757. 762. 797. 799. 810. 823. 838. 836. 840. The multitude of pilgrims and suitors connected Rome and St. Alban's, and the resentment of the English clergy prompted them to rejoice whenever the popes were humbled and oppressed.

[49] Matthew Paris thus ends his account: *Caput vero ipsius Brancalensis in vase pretioso super marmoream columnam collocatum, in signum sui valoris et probitatis, quasi reliquias, superstitione nimis et pompose sustulerunt. Fuerat enim suppositorum potentiam et malefactorum urbis militem*

The impotence of reason and virtue recommended in Italy a more effectual choice: instead of a private citizen, to whom they yielded a voluntary and precarious obedience, the Romans elected for their senator some prince of independent power, who could defend them from their enemies and themselves. Charles of Anjou and Provence, the most ambitious and warlike monarch of the age, accepted at the same time the kingdom of Naples from the pope, and the office of senator from the Roman people (50). As he passed through the city, in his road to victory, he received their oath of allegiance, lodged in the Lateran palace, and smoothed in a short visit the harsh features of his despotic character. Yet even Charles was exposed to the inconstancy of the people, who saluted with the same acclamations the passage of his rival, the unfortunate Conradin; and a powerful avenger, who reigned in the Capitol, alarmed the fears and jealousy of the popes. The absolute term of his life was superseded by a renewal every third year; and the enmity of Nicholas the Third obliged the Sicilian king to abdicate the government of Rome. In his bull, a perpetual law, the impetuous pontiff asserts the truth, validity, and use, of the donation of Constantine, not less essential to the peace of the city than to the independence of the church; establishes the annual election of the senator; and formally disqualifies all emperors, kings, princes, and persons of an eminent and conspicuous rank (51). This prohibitory clause was repealed in his own behalf by Martin the Fourth, who humbly solicited the suffrage of the Romans. In the presence, and by the authority, of the people, two electors conferred, not on the pope, but on the noble and faithful Martin, the dignity of senator, and the supreme administration of the republic (52), to hold during his natural life, and to exercise at pleasure by himself or his deputies. About fifty years afterwards, the same title was granted to the emperor Lewis of Bavaria; and the liberty of Rome was acknowledged by her two sovereigns, who accepted a municipal office in the government of their own metropolis.

Charles of
Anjou,
A. D.
1265—1278.

Pope Martin
IV.
A. D. 1281.

The emperor
Lewis of
Bavaria,
A. D. 1328.

Addresses of
Rome to the
emperors.

In the first moments of rebellion, when Arnold of Brescia had inflamed their minds against the church, the Romans artfully la-

et exsurgator, et populi protector et defensor, veritatis et justitie imitator et amator (p. 840.). A biographer of Innocent IV. (Muratori, Script. tom. iii. P. I. p. 361, 362.) draws a less favourable portrait of this Ghibelline senator.

(50) The election of Charles of Anjou to the office of perpetual senator of Rome is mentioned by the historians in the sixth volume of the Collection of Moratori, by Nicholas de Jansilla (p. 502.), the poem of Padua (p. 724.), Sabbo Malaspina (l. ii. c. 2. p. 308.), and Ricerchano Malaspina (c. 177. p. 699.).

(51) The high-sounding bull of Nicholas III. which founds his temporal sovereignty on the donation of Constantine, is still extant; and as it has been inserted by Benedict VIII. in the *Sine of the Decretals*, it must be received by the Catholics, or at least by the Papists, as a sacred and perpetual law.

(52) I am indebted to Fleury (Hist. Ecclesi. tom. xviii. p. 306.) for an extract of this Roman act, which he has taken from the Ecclesiastical Annals of Odericus Raynaldus, A. D. 1281, No. 14, 15.

Conrad III.
A. D. 1144.

boured to conciliate the favour of the empire, and to recommend their merit and services in the cause of Caesar. The style of their ambassadors to Conrad the Third and Frederic the First is a mixture of flattery and pride, the tradition and the ignorance of their own history (53). After some complaint of his silence and neglect, they exhort the former of these princes to pass the Alps, and assume from their hands the Imperial crown. "We beseech your majesty, not to disdain the humility of your sons and vassals, not to listen to the accusations of our common enemies; who calumniate the senate as hostile to your throne, who sow the seeds of discord, that they may reap the harvest of destruction. The pope and the Sicilian are united in an impious league to oppose our liberty and your coronation. With the blessing of God, our zeal and courage has hitherto defeated their attempts. Of their powerful and factious adherents, more especially the Frangipani, we have taken by assault the houses and turrets: some of these are occupied by our troops, and some are levelled with the ground. The Milvian bridge, which they had broken, is restored and fortified for your safe passage; and your army may enter the city without being annoyed from the castle of St. Angelo. All that we have done, and all that we design, is for your honour and service, in the loyal hope, that you will speedily appear in person, to vindicate those rights which have been invaded by the clergy, to revive the dignity of the empire, and to surpass the fame and glory of your predecessors. May you fix your residence in Rome, the capital of the world; give laws to Italy, and the Teutonic kingdom; and imitate the example of Constantine and Justinian (54), who, by the vigour of the senate and people, obtained the sceptre of the earth (55)." But these splendid and fallacious wishes were not cherished by Conrad the Franconian, whose eyes were fixed on the Holy Land, and who died without visiting Rome soon after his return from the Holy Land.

Frederic I.
A. D. 1155.

His nephew and successor, Frederic Barbarossa, was more ambitious of the Imperial Crown; nor had any of the successors of Otho acquired such absolute sway over the kingdom of Italy. Surrounded by his ecclesiastical and secular princes, he gave audience in his camp at Sutri to the ambassadors of Rome, who thus ad-

[53] These letters and speeches are preserved by Otho bishop of Frisingen (*Fabric. Biblioth. Lat. med. et infim. tom. v. p. 186, 187.*), perhaps the noblest of historians: he was son of Leopold Innarch of Austria; his mother, Agnes, was daughter of the emperor Henry IV. and he was half-brother and uncle to Conrad III. and Frederic I. He has left, in seven books, a Chronicle of the Times; is two, the *Gesta Frederici I.*, the last of which is inserted in the sixth volume of Muratori's historians.

[54] We desire (said the ignorant Romans) to restore the empire in eum statum, quo fuit tempore Constantini et Justiniani, qui totum orbem vigore senatus et populi Romani assis tenere monebunt.

[55] Otho Frising. *de Gentis Frederici I. l. i. c. 28. p. 662—664.*

dressed him in a free and florid oration: "Incline your ear to the queen of cities; approach with a peaceful and friendly mind the precincts of Rome, which has cast away the yoke of the clergy, and is impatient to crown her legitimate emperor. Under your auspicious influence, may the primitive times be restored. Assert the prerogatives of the eternal city, and reduce under her monarchy the insolence of the world. You are not ignorant, that, in former ages, by the wisdom of the senate, by the valour and discipline of the equestrian order, she extended her victorious arms to the East and West, beyond the Alps, and over the islands of the ocean. By our sins, in the absence of our princes, the noble institution of the senate has sunk in oblivion; and with our prudence, our strength has likewise decreased. We have revived the senate, and the equestrian order: the counsels of the one, the arms of the other, will be devoted to your person and the service of the empire. Do you not hear the language of the Roman matron? You were a guest, I have adopted you as a citizen; a Transalpine stranger, I have elected you for my sovereign; (56) and given you myself, and all that is mine. Your first and most sacred duty is to swear and subscribe, that you will shed your blood for the republic; that you will maintain in peace and justice the laws of the city and the charters of your predecessors; and that you will reward with five thousand pounds of silver the faithful senators who shall proclaim your titles in the Capitol. With the name, assume the character, of Augustus." The flowers of Latin rhetoric were not yet exhausted; but Frederic, impatient of their vanity, interrupted the orators in the high tone of royalty and conquest. "Famous indeed have been the fortitude and wisdom of the ancient Romans; but your speech is not seasoned with wisdom, and I could wish that fortitude were conspicuous in your actions. Like all sublunary things, Rome has felt the vicissitudes of time and fortune. Your noblest families were translated to the East, to the royal city of Constantine; and the remains of your strength and freedom have long since been exhausted by the Greeks and Franks. Are you desirous of beholding the ancient glory of Rome, the gravity of the senate, the spirit of the knights, the discipline of the camp, the valour of the legions? you will find them in the German republic. It is not empire, naked and alone; the ornaments and virtues of empire have likewise migrated beyond the Alps to a more deserving people (57): they will be employed in your defence, but they claim your obedience. You pretend that myself or my prede-

(56) *Hospes eras, civem feci. Advena fuisti ex Transalpinis partibus; principem constitui.*

(57) *Nun cessit vobis nudum imperium, virtute sua amictum venit, ornamenta sua secum trahit. Pesces not sent consules tui, &c.* Cicero or Livy would not have rejected these images, the eloquence of a Barbarian born and educated in the Hercynian forest.

“cessors have been invited by the Romans: you mistake the word, they were not invited; they were implored. From its foreign and domestic tyrants, the city was rescued by Charlemagne and Otho, whose ashes repose in our country; and their dominion was the price of your deliverance. Under that dominion your ancestors lived and died. I claim by the right of inheritance and possession, and who shall dare to extort you from my hands? Is the hand of the Franks (58) and Germans enfeebled by age? Am I vanquished? Am I a captive? Am I not encompassed with the banners of a potent and invincible army? You impose conditions on your master; you require oaths: if the conditions are just, an oath is superfluous; if unjust, it is criminal. Can you doubt my equity? It is extended to the meanest of my subjects. Will not my sword be unsheathed in the defence of the Capitol? By that sword the northern kingdom of Denmark has been restored to the Roman empire. You prescribe the measure and the objects of my bounty, which flows in a copious but a voluntary stream. All will be given to patient merit; all will be denied to rude importunity (59).” Neither the emperor nor the senate could maintain these lofty pretensions of dominion and liberty. United with the pope, and suspicious of the Romans, Frederic continued his march to the Vatican: his coronation was disturbed by a sally from the Capitol; and if the numbers and valour of the Germans prevailed in the bloody conflict, he could not safely encamp in the presence of a city of which he styled himself the sovereign. About twelve years afterwards, he besieged Rome, to seat an antipope in the chair of St. Peter; and twelve Pisan galleys were introduced into the Tiber: but the senate and people were saved by the arts of negotiation and the progress of disease; nor did Frederic or his successors reiterate the hostile attempt. Their laborious reigns were exercised by the popes, the crusades, and the independence of Lombardy and Germany: they courted the alliance of the Romans; and Frederic the Second offered in the Capitol the great standard, the *Carroccio* of Milan (60). After the extinction of the

[58] Otho of Frisingen, who surely understood the language of the court and diet of Germany, speaks of the Franks in the xiiith century as the reigning nation (*Proceres Franci, equites Franci, massos Francorum*): he adds, however, the epithet of *Teutonicis*.

[59] Otho Frising. *de Gestis Frederici* l. i. li. c. 22. p. 720—723. These original and gothic acts I have translated and abridged with freedom, yet with fidelity.

[60] From the *Chronicles* of Ricobaldo and Francis Pipino, Muratori (*disert.* xxvi. tom. ii. p. 492.) has transcribed this curious fact with the doggerel verses that accompanied the gift:

Ave decem orbis, ave! victos tibi destinor, ave!
Curru ab Augusto Frederico Casare juxta.
Vix Mediolanum! juxta sentis speruere vanam
Imperii vires, proprias tibi tollere vires.
Ergo triumphorum urbs potes memor esse priorum
Quos tibi mittebant reges qui bella gerebant.

Ne si dee l'essere (I now use the Italian *Dissertations*, tom. i. p. 444.) che nell'anno 1727, una copia desso *Carroccio* in marmo di anni ignoti si scoprì, nel Campidoglio, presso alle carcere di quel

house of Swabia, they were banished beyond the Alps; and their last coronations betrayed the impotence and poverty of the Teutonic Cæsars (61).

Under the reign of Adrian, when the empire extended from the Euphrates to the ocean, from Mount Atlas to the Grampian hills, a fanciful historian (62) amused the Romans with the picture of their infant wars. "There was a time," says Florus, "when Tibur and Præneste, our summer retreats, were the objects of hostile yows in the Capitol, when we dreaded the shades of the Arician groves, when we could triumph without a blush over the nameless villages of the Sabines and Latins, and even Corioli could afford a title not unworthy of a victorious general." The pride of his contemporaries was gratified by the contrast of the past and the present: they would have been humbled by the prospect of futurity; by the prediction, that after a thousand years, Rome, despoiled of empire and contracted to her primeval limits, would renew the same hostilities, on the same ground which was then decorated with her villas and gardens. The adjacent territory on either side of the Tiber was always claimed, and sometimes possessed, as the patrimony of St. Peter; but the barons assumed a lawless independence, and the cities too faithfully copied the revolt and discord of the metropolis. In the twelfth and thirteenth centuries, the Romans incessantly laboured to reduce or destroy the contumacious vassals of the church and senate; and if their headstrong and selfish ambition was moderated by the pope, he often encouraged their zeal by the alliance of his spiritual arms. Their warfare was that of the first consuls and dictators, who were taken from the plough. They assembled in arms at the foot of the Capitol; sallied from the gates, plundered or burnt the harvests of their neighbours, engaged in tumultuary conflict, and returned home after an expedition of fifteen or twenty days. Their sieges were tedious and unskilful: in the use of victory, they indulged the meaner passions of jealousy and revenge; and instead of adopting the valour, they trampled on the misfortunes, of their adversaries. The captives, in their shirts, with a rope round their necks, solicited their pardon: the fortifications, and even the buildings, of the rival cities, were demolished, and the inhabitants were scattered in the adjacent villages. It was thus that the seats of the cardinal

Wars of the
Romans
against the
neighbouring
cities.

lungo, dove Sisto V. l'avea fatto rinchioderè. Stava esso posto sopra quattro colonne di marmo fino colla seguente iscrizione, &c. to the same purpose as the old inscription.

[61] The decline of the Imperial arms and authority in Italy is related with impartial learning in the *Annals of Muratori* (tom. x, xi, xii.); and the reader may compare his narrative with the *Histoire des Allemands* (tom. iii, iv.) by Schmidt, who has deserved the esteem of his countrymen.

[62] Tibur nunc suburbaum, et æstivæ Præneste dulcior, oncupetis in Capitolio votis petebatur. The whole passage of Florus (l. i. c. 11.) may be read with pleasure, and has deserved the praise of a man of genius (*Œuvres de Moutonquien*, tom. iii. p. 634, 635. quarto edition.)

bishops, Porto, Ostia, Albanum, Tusculum, Præneste, and Tibur or Tivoli, were successively overthrown by the ferocious hostility of the Romans (63). Of these (64), Porto and Ostia, the two keys of the Tiber, are still vacant and desolate: the marshy and unwholesome banks are peopled with herds of buffaloes; and the river is lost to every purpose of navigation and trade. The hills, which afford a shady retirement from the autumnal heats, have again smiled with the blessings of peace; Frascati has arisen near the ruins of Tusculum; Tibur or Tivoli has resumed the honours of a city (65); and the meaner towns of Albano and Palestrina are decorated with the villas of the cardinals and princes of Rome. In the work of destruction, the ambition of the Romans was often checked and repulsed by the neighbouring cities and their allies: in the first siege of Tibur, they were driven from their camp; and the battles of Tusculum (66) and Viterbo (67) might be compared in their relative state to the memorable fields of Thrasymeno and Cannæ. In the first of these petty wars, thirty thousand Romans were overthrown by a thousand German horse, whom Frederic Barbarossa had detached to the relief of Tusculum; and if we number the slain at three, the prisoners at two, thousand, we shall embrace the most authentic and moderate account. Sixty-eight years afterwards they marched against Viterbo in the ecclesiastical state with the whole force of the city; by a rare coalition the Teutonic eagle was blundered, in the adverse banners, with the keys of St. Peter; and the pope's auxiliaries were commanded by a count of Toulouse, and a bishop of Winchester. The Romans were discomfited with shame and slaughter; but the English prelate must have indulged the vanity of a pilgrim, if he multiplied their numbers to one hundred, and their loss in the field to thirty, thousand men. Had the policy of the senate and the discipline of the legions been restored with the Capitol, the divided condition of Italy would have offered the fairest opportunity of a second conquest. But in arms, the modern Romans were not *above*, and in arts, they were far *below*, the common level of the neighbouring republics. Nor was their warlike spirit of any long continuance: after some irregular sallies, they

Battle of
Tusculum,
A. D. 1167.

Battle of
Viterbo,
A. D. 1234.

[63] *Se a feritate Romanorum, sicut fuerant Hostienses, Portuzenses, Tusculanenses, Albanenses, Labacenses, et super Tiburtini destruerentur* (Matthew Paris, p. 757.). These events are marked in the *Annals* and *Index* (the xviii. volume) of Muratori.

[64] For the state or ruin of these suburban cities, the banks of the Tiber, &c. see the lively picture of the P. Labat (*Voyage en Espagne et en Italie*), who had long resided in the neighbourhood of Rome; and the more accurate description of which P. Eschinard (*Roma*, 1750, in octavo) has added to the topographical map of Cingolani.

[65] Labat (tom. iii. p. 233.) mentions a recent decree of the Roman government, which has severely mortified the pride and poverty of Tivoli: *in civitate Tiburtina non vivitur civiliter*.

[66] I depart from my usual method, of quoting only by the date the *Annals* of Muratori, in consideration of the critical balance in which he has weighed nine contemporary writers who mention the battle of Tusculum (tom. x. p. 43-44.).

[67] Matthew Paris, p. 345. This bishop of Winchester was Peter de Rupibus, who occupied the see thirty-two years (A. D. 1206-1238), and is described, by the English historians, as a soldier and a statesman (p. 178, 399.).

subsided in the national apathy, in the neglect of military institutions, and in the disgraceful and dangerous use of foreign mercenaries.

Ambition is a weed of quick and early vegetation in the vineyard of Christ. Under the first Christian princes, the chair of St. Peter was disputed by the votes, the venality, the violence, of a popular election: the sanctuaries of Rome were polluted with blood; and, from the third to the twelfth century, the church was distracted by the mischief of frequent schisms. As long as the final appeal was determined by the civil magistrate, these mischiefs were transient and local: the merits were tried by equity or favour; nor could the unsuccessful competitor long disturb the triumph of his rival. But after the emperors had been divested of their prerogatives, after a maxim had been established, that the vicar of Christ is amenable to no earthly tribunal, each vacancy of the holy see might involve Christendom in controversy and war. The claims of the cardinals and inferior clergy, of the nobles and people, were vague and litigious; the freedom of choice was over-ruled by the tumults of a city that no longer owned or obeyed a superior. On the decease of a pope, two factions proceeded in different churches to a double election: the number and weight of votes, the priority of time, the merit of the candidates, might balance each other: the most respectable of the clergy were divided; and the distant princes, who bowed before the spiritual throne, could not distinguish the spurious, from the legitimate, idol. The emperors were often the authors of the schism, from the political motive of opposing a friendly to an hostile pontiff; and each of the competitors was reduced to suffer the insults of his enemies, who were not awed by conscience, and to purchase the support of his adherents, who were instigated by avarice or ambition. A peaceful and perpetual succession was ascertained by Alexander the Third (68), who finally abolished the tumultuary votes of the clergy and people, and defined the right of election in the sole college of cardinals (69). The three orders of bishops, priests, and deacons, were assimilated to each other by this important privilege; the parochial clergy of Rome obtained the first rank in the hierarchy: they were indifferently chosen among the nations of Christendom; and the possession of the richest benefices, of the most important bishoprics, was not incompatible with their title and office. The senators of the Catholic church, the coadjutors

The election
of the popes

Right of the
cardinals
established
by Alexander
III.
A. D. 1179.

[68] See Mosheim, *Instit. Hist. Ecclesiast.* p. 401, 403. Alexander himself had nearly been the victim of a contested election; and the doubtful merits of Innocent had only preponderated by the weight of genius and learning which St. Bernard cast into the scale (see his life and writings).

[69] The origin, titles, importance, dress, precedence, &c. of the Roman cardinals, are very ably discussed by Thomassin (*Discipline de l'Eglise*, tom. i. p. 1252—1267.); but their purple is now much faded. The sacred college was raised to the definite number of seventy-two, to represent, under his vicar, the disciples of Christ.

Institution of
the conclave
by Gregory X.
A.D. 1274.

and legates of the supreme pontiff, were robed in purple, the symbol of martyrdom or royalty; they claimed a proud equality with kings; and their dignity was enhanced by the smallness of their number, which, till the reign of Leo the Tenth, seldom exceeded twenty or twenty-five persons. By this wise regulation, all doubt and scandal were removed, and the root of schism was so effectually destroyed, that in a period of six hundred years a double choice has only once divided the unity of the sacred college. But as the concurrence of two thirds of the votes had been made necessary, the election was often delayed by the private interest and passions of the cardinals; and while they prolonged their independent reign, the Christian world was left destitute of an head. A vacancy of almost three years had preceded the elevation of Gregory the Tenth, who resolved to prevent the future abuse; and his bull, after some opposition, has been consecrated in the code of the canon law (70). Nine days are allowed for the obsequies of the deceased pope, and the arrival of the absent cardinals; on the tenth, they are imprisoned, each with one domestic, in a common apartment or *conclave*, without any separation of walls or curtains; a small window is reserved for the introduction of necessities; but the door is locked on both sides, and guarded by the magistrates of the city, to seclude them from all correspondence with the world. If the election be not consummated in three days, the luxury of their table is contracted to a single dish at dinner and supper; and after the eighth day, they are reduced to a scanty allowance of bread, water, and wine. During the vacancy of the holy see, the cardinals are prohibited from touching the revenues, or assuming, unless in some rare emergency, the government of the church: all agreements and promises among the electors are formally annulled; and their integrity is fortified by their solemn oath and the prayers of the Catholics. Some articles of inconvenient or superfluous rigour have been gradually relaxed, but the principle of confinement is vigorous and entire: they are still urged, by the personal motives of health and freedom, to accelerate the moment of their deliverance; and the improvement of ballot or secret votes has wrapt the struggles of the conclave (71) in the silky veil of charity and politeness (72). By

[70] See the bull of Gregory X. *approbante sacro concilio*, in the *Sacrae* of the Canon Law (l. 1. tit. 6. c. 3.) a supplement to the *Decretals*, which Boniface VIII. promulgated at Rome in 1298, and addressed to all the universities of Europe.

[71] The genius of cardinal de Retz had a right to paint a conclave [of 1655], in which he was a spectator and an actor (*Mémoires*, tom. iv. p. 15—57.); but I am at a loss to appreciate the knowledge or authority of an anonymous Italian, whose history (*Conclavi de' Pontifici Romani*, in 4to. 1667) has been continued since the reign of Alexander VII. The accidental form of the work furnishes a lesson, though not an antidote, to ambition. From a labyrinth of intrigues, we emerge to the adoration of the successful candidate; but the next page opens with his funeral.

[72] The expressions of cardinal de Retz are positive and picturesque: *On y vécut toujours ensemble avec le même respect et la même civilité que l'on observe dans le cabinet des rois, avec la même politesse qu'on avoit dans la cour de Henri III., avec la même familiarité qu'on voit dans*

these institutions, the Romans were excluded from the election of their prince and bishop; and in the fever of wild and precarious liberty, they seemed insensible of the loss of this inestimable privilege. The emperor Lewis of Bavaria revived the example of the great Otho. After some negotiation with the magistrates, the Roman people were assembled (73) in the square before St. Peter's: the pope of Avignon, John the Twenty-second, was deposed; the choice of his successor was ratified by their consent and applause. They freely voted for a new law, that their bishop should never be absent more than three months in the year, and two days' journey from the city; and that if he neglected to return on the third summons, the public servant should be degraded and dismissed (74). But Lewis forgot his own debility and the prejudices of the times: beyond the precincts of a German camp, his useless phantom was rejected; the Romans despised their own workmanship; the antipope implored the mercy of his lawful sovereign (75); and the exclusive right of the cardinals was more firmly established by this unseasonable attack.

A. D. 1328.

Had the election been always held in the Vatican, the rights of the senate and people would not have been violated with impunity. But the Romans forgot, and were forgotten, in the absence of the successors of Gregory the Seventh, who did not keep as a divine precept their ordinary residence in the city and diocese. The care of that diocese was less important than the government of the universal church; nor could the popes delight in a city in which their authority was always opposed, and their person was often endangered. From the persecution of the emperors, and the wars of Italy, they escaped beyond the Alps into the hospitable bosom of France; from the tumults of Rome they prudently withdrew to live and die in the more tranquil stations of Anagni, Perugia, Viterbo, and the adjacent cities. When the flock was offended or impoverished by the absence of the shepherd, they were recalled by a stern admonition, that St. Peter had fixed his chair, not in an obscure village, but in the capital of the world; by a ferocious menace that the Romans would march in arms to destroy the place and people that should dare to afford them a retreat. They returned with ti-

Absence of the popes from Rome.

les colléges; avec la même modestie, qui se remarque dans les onviciats; et avec la même charité, da moins en apparence, qui pourroit être entre des frères parfaitement unis.

[73] *Ruchistu per bando* (says John Villani) *senatori di Roma, e 52 del popolo, et capitani de' 25. e consoli (consoli?)*, et 13 buone huomini, uno per rione. Our knowledge is too imperfect to pronounce, how much of this constitution was temporary, and how much ordinary and permanent. Yet it is faintly illustrated by the ancient statutes of Rome.

[74] Villani (l. x. c. 68—71, in Moratori, *Script. tom. xiii. p. 641—645.*) relates this law, and the whole transaction, with much less abhorrence than the prudent Moratori. Any one conversant with the darker ages must have observed how much the sense (I mean the nonsense) of superstition is fascinating and inconsistent.

[75] In the first volume of the Popes of Avignon, see the second original Life of John XXII. p. 142—145., the confession of the antipope, p. 145—152. and the laborious notes of Baluze, p. 714, 715.

Boniface
VIII.
A. D.
1294—1303.

niorous obedience; and were saluted with the account of an heavy debt, of all the losses which their desertion had occasioned, the hire of lodgings, the sale of provisions, and the various expenses of servants and strangers who attended the court (76). After a short interval of peace, and perhaps of authority, they were, again banished by new tumults, and again summoned by the imperious or respectful invitation of the senate. In these occasional retreats, the exiles and fugitives of the Vatican were seldom long, or far, distant from the metropolis; but in the beginning of the fourteenth century the apostolic throne was transported, as it might seem for ever, from the Tiber to the Rhône; and the cause of the transmigration may be deduced from the furious contest between Boniface the Eighth and the king of France (77). The spiritual arms of excommunication and interdict were repulsed by the union of the three estates, and the privileges of the Gallican church; but the pope was not prepared against the carnal weapons which Philip the Fair had courage to employ. As the pope resided at Anagni, without the suspicion of danger, his palace and person were assaulted by three hundred horse, who had been secretly levied by William of Nogaret, a French minister, and Sciarra Colonna, of a noble but hostile family of Rome. The cardinals fled; the inhabitants of Anagni were seduced from their allegiance and gratitude; but the dauntless Boniface, unarmed and alone, seated himself in his chair, and awaited, like the conscript fathers of old, the swords of the Gauls. Nogaret, a foreign adversary, was content to execute the orders of his master: by the domestic enmity of Colonna, he was insulted with words and blows; and during a confinement of three days his life was threatened by the hardships which they inflicted on the obstinacy which they provoked. Their strange delay gave time and courage to the adherents of the church, who rescued him from sacrilegious violence; but his imperious soul was wounded in a vital part; and Boniface expired at Rome in a frenzy of rage and revenge. His memory is stained with the glaring vices of avarice and pride; nor has the courage of a martyr promoted this ecclesiastical champion to the honours of a saint; a magnanimous sinner (say the chronicles of the times), who entered like a fox, reigned like a lion, and died like a dog. He was succeeded by Benedict

(76) *Romani autem non valentes nec volentes ultra suam celare cupiditatem gravissimam, contra papam movere coeperunt questionem, exigentes ab eo argentissime omnia quæ subierant per ejus absentiam damna et jecturas, videlicet in hospitibus locandis, in mercimoniis, in usuris, in redditibus, in provisionibus, et in aliis modis innumerabilibus. Quod cum audisset papa, precordialiter ingemuit, et se compariens crucipulgitum, &c.* Matt. Paris, p. 757. For the ordinary history of the pope, their life and death, their residence and absence, it is enough to refer to the ecclesiastical annalists, Spondanus and Fleury.

(77) Besides the general historians of the church of Italy and of France, we possess a valuable treatise composed by a learned friend of Thomas, which his last and best editors have published in the appendix (*Histoire particulière du grand Schisme entre Boniface VIII. et Philippe le Bel*, par Pierre du Pais, tom. vii. P. xl. p. 61—82.).

the Elyventh, the mildest of mankind. Yet he excommunicated the impious emissaries of Philip, and devoted the city and people of Anagni by a tremendous curse, whose effects are still visible to the eyes of superstition (78).

After his decease, the tedious and equal suspense of the conclave was fixed by the dexterity of the French faction. A specious offer was made and accepted, that, in the term of forty days, they would elect one of the three candidates who should be named by their opponents. The archbishop of Bordeaux, a furious enemy of his king and country, was the first on the list; but his ambition was known; and his conscience obeyed the calls of fortune and the commands of a benefactor, who had been informed by a swift messenger that the choice of a pope was now in his hands. The terms were regulated in a private interview; and with such speed and secrecy was the business transacted, that the unanimous conclave applauded the elevation of Clement the Fifth (79). The cardinals of both parties were soon astonished by a summons to attend him beyond the Alps; from whence, as they soon discovered, they must never hope to return. He was engaged, by promise and affection, to prefer the residence of France; and, after dragging his court through Poitou and Gascony, and devouring, by his expense, the cities and convents on the road, he finally reposed at Avignon (80), which flourished above seventy years (81) the seat of the Roman pontiff and the metropolis of Christendom. By land, by sea, by the Rhône, the position of Avignon was on all sides accessible; the southern provinces of France do not yield to Italy itself: new palaces arose for the accommodation of the pope and cardinals; and the arts of luxury were soon attracted by the treasures of the church. They were already possessed of the adjacent territory, the Venaissin county (82), a populous and fertile spot; and the sovereignty of

Translation
of the holy
see to
Avignon,
A. D. 1309.

(78) It is difficult to know whether Labot (tom. iv. p. 53—57.) be in jest or in earnest, when he supposes that Anagni still feels the weight of this curse, and that the corn-fields, or vineyards, or olive-trees, are annually blasted by nature, the obsequious handmaid of the popes.

(79) See in the Chronicle of Giovanni Villani (l. viii. c. 63, 64, 80. in Muratori, tom. xiii.) the imprisonment of Boniface VIII. and the election of Clement V. the last of which, like most anecdotes, is embarrassed with some difficulties.

(80) The original lives of the eight popes of Avignon, Clement V. John XXII. Benedict XII. Clement VI. Innocent VI. Urban V. Gregory XI. and Clement VII. are published by Stephen Baluze (*Vite Paparum Avinionensium*; Paris, 1693, 2 vols. in 4to.) with copious and elaborate notes, and a second volume of acts and documents. With the true seal of an editor and a patriot, he devoutly justifies or excuses the characters of his countrymen.

(81) The exile of Avignon is compared by the Italians with Babylon, and the Babylonish captivity. Such furious metaphors, more suitable to the ardour of Petrarch than to the judgment of Muratori, are gravely refuted in Baluze's preface. The abbé de Sade is distracted between the love of Petrarch and of his country. Yet he modestly pleads, that many of the local inconveniences of Avignon are now removed; and many of the vices against which the poet declaims, had been imported with the Roman court by the strangers of Italy (tom. i. p. 23—28.).

(82) The countat Venaissin was ceded to the popes in 1273 by Philip III. king of France, after he had inherited the dominions of the count of Toulouse. Forty years before, the heresy of count Raymond had given them a pretence of seizure, and they derived some obscure claim from the xiv century to some lands citra Rhodanum (*Valesii Notitia Galliarum*, p. 495. 610. Leoguerne, Description de la France, tom. i. p. 376—381.).

Avignon was afterwards purchased from the youth and distress of Jane, the first queen of Naples and countess of Provence, for the inadequate price of four-score thousand florins (83). Under the shadow of the French monarchy, amidst an obedient people, the popes enjoyed an honourable and tranquil state, to which they long had been strangers: but Italy deplored their absence; and Rome, in solitude and poverty, might repent of the ungovernable freedom which had driven from the Vatican the successor of St. Peter. Her repentance was tardy and fruitless: after the death of the old members, the sacred college was filled with French cardinals (84), who beheld Rome and Italy with abhorrence and contempt, and perpetuated a series of national, and even provincial, popes, attached by the most indissoluble ties to their native country.

Institution of
the jubilee or
holy year,
A. D. 1300.

The progress of industry had produced and enriched the Italian republics: the æra of their liberty is the most flourishing period of population and agriculture, of manufactures and commerce; and their mechanic labours were gradually refined into the arts of elegance and genius. But the position of Rome was less favourable, the territory less fruitful: the character of the inhabitants was debased by indolence and elated by pride; and they fondly conceived that the tribute of subjects must for ever nourish the metropolis of the church and empire. This prejudice was encouraged in some degree by the resort of pilgrims to the shrines of the apostles; and the last legacy of the popes, the institution of the HOLY YEAR (85), was not less beneficial to the people than to the clergy. Since the loss of Palestine, the gift of plenary indulgences, which had been applied to the crusades, remained without an object; and the most valuable treasure of the church was sequestered above eight years from public circulation. A new channel was opened by the diligence of Boniface the Eighth, who reconciled the vices of ambition and avarice; and the pope had sufficient learning to recollect and revive the secular games which were celebrated in Rome at the conclusion of every century. To sound without danger the depth of popular credulity, a sermon was seasonably pronounced, a report was artfully scattered, some aged witnesses were produced; and on the first of January of the year thirteen hundred, the church of

[83] If a possession of four centuries were not itself a title, such objections might annul the bargain; but the purchase-money must be refunded, for indeed it was paid. *Civitatum Avenionem emitt. . . per ejusmodi venditionem pecunia redundantes*, &c. (iida Vita Clement. VI. in Baluz. tom. i. p. 272. Muratori, Script. tom. iii. P. ii. p. 565.). The only temptation for Jane and her second husband was ready money, and without it they could not have returned to the throne of Naples.

[84] Clement V. immediately promoted ten cardinals, nine French and one English (Vita Ivta, p. 63. et Baluz. p. 625, &c.). In 1331, the pope refused two candidates recommended by the king of France, quod 11 Cardinales, de quibus xvii. de regno Francie originem traxisse noscuntur in memorato collegio existant (Thomassin, Discipline de l'Eglise, tom. i. p. 1281.).

[85] Our primitive account is from cardinal James Caetan (Maxima Biblioth. Patrum, tom. xiv.); and I am at a loss to determine whether the nephew of Boniface VIII. be a fool or a knave: the uncle is a much clearer character.

St. Peter was crowded with the faithful, who demanded the *customary* indulgence of the holy time. The pontiff, who watched and irritated their devout impatience, was soon persuaded by ancient testimony of the justice of their claim; and he proclaimed a plenary absolution to all Catholics who, in the course of that year, and at every similar period, should respectfully visit the apostolic churches of St. Peter and St. Paul. The welcome sound was propagated through Christendom; and at first from the nearest provinces of Italy, and at length from the remote kingdoms of Hungary and Britain, the highways were thronged with a swarm of pilgrims who sought to expiate their sins in a journey, however costly or laborious, which was exempt from the perils of military service. All exceptions of rank or sex, of age or infirmity, were forgotten in the common transport; and in the streets and churches many persons were trampled to death by the eagerness of devotion. The calculation of their numbers could not be easy nor accurate; and they have probably been magnified by a dexterous clergy, well apprised of the contagion of example: yet we are assured by a judicious historian, who assisted at the ceremony, that Rome was never replenished with less than two hundred thousand strangers; and another spectator has fixed at two millions the total concourse of the year. A trifling oblation from each individual would accumulate a royal treasure; and two priests stood night and day, with rakes in their hands, to collect, without counting, the heaps of gold and silver that were poured on the altar of St. Paul (86). It was fortunately a season of peace and plenty; and if forage was scarce, if inns and lodgings were extravagantly dear, an inexhaustible supply of bread and wine, of meat and fish, was provided by the policy of Boniface and the venal hospitality of the Romans. From a city without trade or industry, all casual riches will speedily evaporate: but the avarice and envy of the next generation solicited Clement the Sixth (87) to anticipate the distant period of the century. The gracious pontiff complied with their wishes; afforded Rome this poor consolation for his loss; and justified the change by the name and practice of the Mosaic Jubilee (88). His summons was obeyed; and the number, zeal, and liberality, of the pilgrims did not yield to the primitive festival. But they encountered the triple scourge of war, pestilence, and famine: many wives and virgins were violated in the

The second
jubilee,
A. D. 1350.

(86) See John Villani (l. viii. c. 36.) to the xliith, and the *Chronicon Arsenice*, to the xliith volume (p. 191, 192.) of Muratori's Collection. *Papa innumerabilem pecuniam ab eisdem accepit, nam duo clerici, cum rostris, &c.*

(87) The two bulls of Boniface VIII. and Clement VI. are inserted in the *Corpus Juris Canonici* (Extravagant. Commun. l. v. tit. ix. c. 1, 2.).

(88) The sabbatic years and jubilees of the Mosaic law (*Car. Sigon. de Republica Hebræorum*, Opp. tom. iv. l. iii. c. 14, 15. p. 151, 152.), the suspension of all care and labour, the periodical release of lands, debts, servitude, &c. may seem a noble idea, but the execution would be impracticable in a profane republic; and I should be glad to learn that this ruinous festival was observed by the Jewish people.

castles of Italy; and many strangers were pillaged or murdered by the savage Romans; no longer moderated by the presence of their bishop (89). To the impatience of the popes we may ascribe the successive reduction to fifty, thirty-three, and twenty-five, years; although the second of these terms is commensurate with the life of Christ. The profusion of indulgences, the revolt of the Protestants, and the decline of superstition, have much diminished the value of the jubilee; yet even the nineteenth and last festival was a year of pleasure and profit to the Romans; and a philosophic smile will not disturb the triumph of the priest or the happiness of the people (90).

The nobles or
barons of
Rome.

In the beginning of the eleventh century, Italy was exposed to the feudal tyranny, alike oppressive to the sovereign and the people. The rights of human nature were vindicated by her numerous republics, who soon extended their liberty and dominion from the city to the adjacent country. The sword of the nobles was broken; their slaves were enfranchised; their castles were demolished; they assumed the habits of society and obedience; their ambition was confined to municipal honours, and in the proudest aristocracy of Venice or Genoa, each patrician was subject to the laws (91). But the feeble and disorderly government of Rome was unequal to the task of curbing her rebellious sons, who scorned the authority of the magistrate within and without the walls. It was no longer a civil contention between the nobles and plebeians for the government of the state: the barons asserted in arms their personal independence; their palaces and castles were fortified against a siege; and their private quarrels were maintained by the numbers of their vassals and retainers. In origin and affection, they were aliens to their country (92): and a genuine Roman, could such have been produced, might have renounced these haughty strangers, who disdained the appellation of citizens, and proudly styled themselves the princes, of Rome (93). After a dark series of revolutions, all records of pedigree were lost; the distinction of surnames was abolished; the blood of the nations was mingled in a thousand channels; and the Goths and Lombards, the Greeks and Franks; the Ger-

[89] See the Chronicle of Matteo Villani (l. i. c. 56.) in the ninth volume of Muratori, and the *Mémoires sur la Vie de Pétrarque*, tom. iii. p. 75—80.

[90] The subject is exhausted by M. Chais, a French minister at the Hague, in his *Lettres Historiques et Dogmatiques, sur les Jubilé et les Indulgences*; la Haye, 1751, 3 vols. in 12mo.; so elaborate and pleasing work, had not the author preferred the character of a polemic to that of a philosopher.

[91] Muratori (Disert. xlvii.) alleges the Acons of Florence, Padua, Genoa, &c. the analogy of the rest, the evidence of Otto of Frisinga (de Gest. Fred. l. i. ii. c. 13.), and the submission of the marquis of Este.

[92] As early as the year 824, the emperor Lothaire I. found it expedient to interrogate the Roman people, to learn from each individual by what national law he chose to be governed (Muratori, Disert. xxi.).

[93] Petrarca attacks these foreigners, the tyrants of Rome, in a declamation or epistle, full of bold truths and shrewd pedantry, in which he applies the maxims, and even prejudices, of the old republic to the state of the thirteenth century (*Mémoires*, tom. iii. p. 157—169.).

mans and Normans, had obtained the fairest possessions by royal bounty, or the prerogative of valour. These examples might be readily presumed; but the elevation of an Hebrew race to the rank of senators and consuls is an event without a parallel in the long captivity of these miserable exiles (94). In the time of Leo the Ninth, a wealthy and learned Jew was converted to Christianity; and honoured at his baptism with the name of his godfather, the reigning pope. The zeal and courage of Peter the son of Leo were signalised in the cause of Gregory the Seventh, who entrusted his faithful adherent with the government of Adrian's mole, the tower of Crescentius, or, as it is now called, the castle of St. Angelo. Both the father and the son were the parents of a numerous progeny: their riches, the fruits of usury, were shared with the noblest families of the city; and so extensive was their alliance, that the grandson of the proselyte was exalted by the weight of his kindred to the throne of St. Peter. A majority of the clergy and people supported his cause: he reigned several years in the Vatican; and it is only the eloquence of St. Bernard, and the final triumph of Innocent the Second, that has branded Anacletus with the epithet of antipope. After his defeat and death, the posterity of Leo is no longer conspicuous; and none will be found of the modern nobles ambitious of descending from a Jewish stock. It is not my design to enumerate the Roman families which have failed at different periods, or those which are continued in different degrees of splendour to the present time (95). The old consular line of the *Frangipani* discover their name in the generous act of *breaking* or dividing bread in a time of famine; and such benevolence is more truly glorious than to have enclosed, with their allies the *Corsi*, a spacious quarter of the city in the chains of their fortifications: the *Savelli*, as it should seem a Sabine race, have maintained their original dignity; the obsolete surname of the *Capi-zucchi* is inscribed on the coins of the first senators; the *Conti* preserve the honour, without the estate, of the counts of Signia; and the *Annibaldi* must have been very ignorant, or very modest, if they had not descended from the Carthaginian hero (96).

Family of Leo
the Jew.

[94] The origin and adventures of this Jewish family are noticed by Pagi (*Critica*, tom. iv. p. 435. A. D. 1124, No. 3, 4.), who draws his information from the *Chronographum Maurigniacensis*, and *Annalibus Sagiensis de Schismate* (in Muratori, *Script. Ital.* tom. iii. P. 1. p. 423—432.). The fact must in some degree be true; yet I could wish that it had been coolly related, before it was turned into a reproach against the antipope.

[95] Muratori has given two dissertations (xli. and xlii.) to the names, surnames, and families of Italy. Some nobles, who glory in their domestic fables, may be offended with his firm and temperate criticism; yet surely some ounces of pure gold are of more value than many pounds of base metal.

[96] The cardinal of St. George, in his poetical, or rather metrical, history of the election and coronation of Boniface VIII. (Muratori, *Script. Ital.* tom. iii. P. 1. p. 644, &c.), describes the state and families at Rome at the coronation of Boniface VIII. (A. D. 1294).

Interca titulis redimisti sanguine et armis
Illustresque viri Romana a stirpe trahentes
Nomen in emeritis tantum virtutis honores

The Colonna,

But among, perhaps above, the peers and princes of the city, I distinguish the rival houses of COLONNA and URSINI, whose private story is an essential part of the annals of modern Rome. I. The name and arms of Colonna (97) have been the theme of much doubtful etymology; nor have the orators and antiquarians overlooked either Trajan's pillar, or the columns of Hercules, or the pillar of Christ's flagellation, or the luminous column that guided the Israelites in the desert. Their first historical appearance in the year eleven hundred and four attests the power and antiquity, while it explains the simple meaning, of the name. By the usurpation of Cavæ, the Colonna provoked the arms of Paschal the Second; but they lawfully held in the Campagna of Rome the hereditary fiefs of Zagarola and Colonna; and the latter of these towns was probably adorned with some lofty pillar, the relic of a villa or temple (98). They likewise possessed one moiety of the neighbouring city of Tusculum; a strong presumption of their descent from the counts of Tusculum, who in the tenth century were the tyrants of the apostolic see. * According to their own and the public opinion, the primitive and remote source was derived from the banks of the Rhine (99); and the sovereigns of Germany were not ashamed of a real or fabulous affinity with a noble race, which in the revolutions of seven hundred years has been often illustrated by merit and always by fortune (100). About the end of the thirteenth century, the most powerful branch was composed of an uncle and six brothers, all conspicuous in arms, or in the honours of the church. Of these, Peter was elected senator of Rome, introduced to the Capitol in a triumphant car, and hailed in some vain acclamations with the

*Intulerunt sese medios festumque coluist
Aurata fulgore toga, sociante caterva.
Ex ipso devota domus præstantia ab Urbe
Ecclesiarum, vultumque gerens demissum altum
Festis Columnæ jureis, æquos Sabellia mith;
Stephanides senior, Comitus, Anibalson proles,
Præfectusque orbis magis omni viribus nomen.*

[l. ii. c. 5. 100. p. 647, 648.]

The ancient statutes of Rome [l. iii. c. 50. p. 174, 175.] distinguish eleven families of barons, who are obliged to swear in concilio communi, before the senator, that they would not harbour or protect any malefactors, outlaws, &c.—a feeble security!

[97] It is pity that the Colonna themselves have not favoured the world with a complete and critical history of their illustrious house. I adhere to Muratori (Dissert. xlii. tom. ix. p. 647, 648.).

[98] Pandolph. Pisan. in Vit. Paschal. II. in Muratori, Script. Ital. tom. iii. P. I. p. 305. The family has still great possessions in the Campagna of Rome; but they have alienated to the Hospitallers this original fief of Colonna (Eschivard, p. 258, 259.).

[99] Te longinqua dedit tellus et pascua Rheas, says Petrarch; and, in 1417, a duke of Guelders and Juliers acknowledges (Lefebvre, Hist. du Concile de Constance, tom. II. p. 539.) his descent from the ancestors of Martin V. (Otto Colonna); but the royal author of the Memoirs of Brandenburg observes, that the sceptre in his arms has been confounded with the column. To maintain the Roman origin of the Colonna, it was ingeniously supposed (Diario di Monaldeschi, in the Script. Ital. tom. xii. p. 533.); that a cousin of the emperor Nero escaped from the city, and founded Mentz in Germany.

[100] I cannot overlook the Roman triumph or oration of Marco Antonio Colonna, who had commanded the pope's galleys at the naval victory of Lepanto (Thuan. Hist. l. 7. tom. iii. p. 55, 56. Muret. Oratio x. Opp. tom. i. 180—190.).

title of Cæsar; while John and Stephen were declared marquis of Ancona and count of Romagna, by Nicholas the Fourth, a patron so partial to their family, that he has been delineated in satirical portraits, imprisoned as it were in a hollow pillar (101). After his decease, their haughty behaviour provoked the displeasure of the most implacable of mankind. The two cardinals, the uncle and the nephew, denied the election of Boniface the Eighth; and the Colonna were oppressed for a moment by his temporal and spiritual arms (102). He proclaimed a crusade against his personal enemies; their estates were confiscated; their fortresses on either side of the Tiber were besieged by the troops of St. Peter and those of the rival nobles; and after the ruin of Palestrina or Præneste, their principal seat, the ground was marked with a ploughshare, the emblem of perpetual desolation. Degraded, banished, proscribed, the six brothers, in disguise and danger, wandered over Europe without renouncing the hope of deliverance and revenge. In this double hope, the French court was their surest asylum: they prompted and directed the enterprise of Philip; and I should praise their magnanimity, had they respected the misfortune and courage of the captive tyrant. His civil acts were annulled by the Roman people, who restored the honours and possessions of the Colonna; and some estimate may be formed of their wealth by their losses, of their losses by the damages of one hundred thousand gold florins which were granted them against the accomplices and heirs of the deceased pope. All the spiritual censures and disqualifications were abolished (103) by his prudent successors; and the fortune of the house was more firmly established by this transient hurricane. The boldness of Sciarra Colonna was signalled in the captivity of Boniface, and long afterwards in the coronation of Lewis of Bavaria; and by the gratitude of the emperor, the pillar in their arms was encircled with a royal crown. But the first of the family in fame and merit was the elder Stephen, whom Petrarch loved and esteemed as an hero superior to his own times, and not unworthy of ancient Rome. Persecution and exile displayed to the nations his abilities in peace and war; in his distress he was an object, not of pity, but of reverence; the aspect of danger provoked him to avow his name and country; and when he was asked, "Where is now your fortress?" he laid his hand on his heart, and answered,

[101] Muratori, *Annali d'Italia*, tom. x. p. 216. 220.

[102] Petrarch's attachment to the Colonna has authorised the abbé de Sade to expatiate on the state of the family in the fourteenth century, the persecution of Boniface VIII., the character of Stephen and his sons, their quarrels with the Ursini, &c. (*Mémoires sur Pétrarque*, tom. i. p. 90—110. 146—148. 174—176. 222—230. 275—280.) His criticism often rectifies the hearsay stories of Villani, and the errors of the less diligent moderns. I understand the branch of Stephen to be now extinct.

[103] Alexander III. had declared the Colonna who adhered to the emperor Frederic I. incapable of holding any ecclesiastical benefice (Villani, l. v. c. 1.); and the last stains of annual excommunication were purified by Sixtus V. (*Vita di Sisto V.* tom. iii. p. 416.). Treason, sacrilege, and procription are often the best titles of ancient nobility.

and Ursini.

Their
hereditary
feuds.

"Here." He supported with the same virtue the return of prosperity; and, till the ruin of his declining age, the ancestors, the character, and the children of Stephen Colonna, exalted his dignity in the Roman republic, and at the court of Avignon. II. The Ursini migrated from Spoleto (104); the sons of Ursus, as they are styled in the twelfth century, from some eminent person, who is only known as the father of their race. But they were soon distinguished among the nobles of Rome, by the number and bravery of their kinsmen, the strength of their towers, the honours of the senate and sacred college, and the elevation of two popes, Celestin the Third and Nicholas the Third, of their name and lineage (105). Their riches may be accused as an early abuse of nepotism: the estates of St. Peter were alienated in their favour by the liberal Celestin (106); and Nicholas was ambitious for their sake to solicit the alliance of monarchs; to found new kingdoms in Lombardy and Tuscany; and to invest them with the perpetual office of senators of Rome. All that has been observed of the greatness of the Colonna will likewise redound to the glory of the Ursini, their constant and equal antagonists in the long hereditary feud, which distracted above two hundred and fifty years the ecclesiastical state. The jealousy of pre-eminence and power was the true ground of their quarrel; but as a specious badge of distinction, the Colonna embraced the name of Ghibelines and the party of the empire; the Ursini espoused the title of Guelphs and the cause of the church. The eagle and the keys were displayed in their adverse banners; and the two factions of Italy most furiously raged when the origin and nature of the dispute were long since forgotten (107). After the retreat of the popes to Avignon they disputed in arms the vacant republic; and the mischiefs of discord were perpetuated by the wretched compromise of electing each year two rival senators. By their private hostilities the city and country were desolated, and

- (104) ——— Vallis te proxima misit,
Appenninigenæ qua præta virentia sylva
Spolitana motant armenta gregesque protervi.

Monsalveschi (tom. xii. Script. Ital. p. 533.) gives the Ursini a French origin, which may be remotely true.

(105) In the metrical life of Celestine V. by the Cardinal of St. George (Muratori, tom. iii. P. I. p. 613, &c.) we find a luminous, and not inelegant, passage (l. i. c. 3. p. 203, &c.):

——— genuit quem nobilis Urus (Ursi?)
Progenies, Romana domus, veterataque magno
Fascibus in clero, pompasque experta senatus,
Bellorumque manu grandi stipata parentum
Cardineos apices necnon fastigia dudum
Papatus iterata tenens.

Muratori (Dissert. xli. tom. iii.) observes, that the first Ursini pontificate of Celestine III. was unknown: he is inclined to read *Ursi* progenies.

(106) *Fili Ursi*, quondam Celestini papæ nepotes, de bonis ecclesie Romanæ ditati (Vit. Innocent. III. in Muratori, Script. tom. iii. P. i.). The partial prodigality of Nicholas III. is more conspicuous in Villani and Muratori. Yet the Ursini would disdain the nephews of a modern pope.

(107) In his fifty-first Dissertation on the Italian Antiquities, Muratori explains the factions of the Guelphs and Ghibelines.

the fluctuating balance inclined with their alternate success. But none of either family had fallen by the sword, till the most renowned champion of the Ursini was surprised and slain by the younger Stephen Colonna (108). His triumph is stained with the reproach of violating the truce; their defeat was basely avenged by the assassination, before the church door, of an innocent boy and his two servants. Yet the victorious Colonna, with an annual colleague, was declared senator of Rome during the term of five years. And the muse of Petrarch inspired a wish, a hope, a prediction, that the generous youth, the son of his venerable hero, would restore Rome and Italy to their pristine glory; that his justice would extirpate the wolves and lions, the serpents and *bears*, who laboured to subvert the eternal basis of the marble COLUMN (109).

CHAPTER LXX.

Character and Coronation of Petrarch. — Restoration of the Freedom and Government of Rome by the Tribune Rienzi. — His Virtues and Vices, his Expulsion and Death. — Return of the Popes from Avignon. — Great Schism of the West. — Re-union of the Latin Church. — Last Struggles of Roman Liberty. — Statutes of Rome. — Final Settlement of the Ecclesiastical State.

IN the apprehension of modern times, Petrarch (1) is the Italian songster of Laura and love. In the harmony of his Tuscan rhymes, Italy applauds, or rather adores, the father of her lyric poetry; and his verse, or at least his name, is repeated by the enthusiasm, or affectation, of amorous sensibility. Whatever may be the private taste of a stranger, his slight and superficial knowledge should humbly acquiesce in the judgment of a learned nation; yet I may hope or presume, that the Italians do not compare the tedious uniformity of sonnets and elegies with the sublime compositions of their epic muse, the original wildness of Dante, the regular beauties

Petrarch,
A. D. 1304,
June 19—
A. D. 1374,
July 19.

[108] Petrarch (tom. i. p. 222—230.) has celebrated this victory according to the Colonna; but two contemporaries, a Florentine (Giovanni Villani, l. x. c. 220.) and a Roman (Ludovico Monaldeschi, p. 533, 534.) are less favourable to their arms.

[109] The abbé de Saule (tom. i. Notes, p. 61—66.) has applied the *with Canzone* of Petrarch, *Spirita Gentil*, &c., to Stephen Colonna the younger:—

*Orsi, lupi, leoni, aquile e serpi
Ad una gran marmorea colonna
Fanno neja sovente o à se d'anno.*

(1) The *Mémoires sur la Vie de François Pétrarque* (Amsterdam, 1764, 1767, 3 vols. in 4to.) form a copious, original, and entertaining work, a labour of love, composed from the accurate study of Petrarch and his contemporaries; but the hero is too often lost in the general history of the age, and the author too often languishes in the affectation of politeness and gallantry. In the preface to his first volume, he enumerates and weighs twenty Italian biographers, who have professedly treated of the same subject.

of Tasso, and the boundless variety of the incomparable Ariosto. The merits of the lover I am still less qualified to appreciate: nor am I deeply interested in a metaphysical passion for a nymph so shadowy, that her existence has been questioned (2); for a matron so prolific (3); that she was delivered of eleven legitimate children (4), while her amorous swain sighed and sung at the fountain of Vaucluse (5). But in the eyes of Petrarch, and those of his graver contemporaries, his love was a sin, and Italian verse a frivolous amusement. His Latin works of philosophy, poetry, and eloquence, established his serious reputation, which was soon diffused from Avignon over France and Italy: his friends and disciples were multiplied in every city; and if the ponderous volume of his writings (6) be now abandoned to a long repose, our gratitude must applaud the man, who by precept and example revived the spirit and study of the Augustan age. From his earliest youth, Petrarch aspired to the poetic crown. The academical honours of the three faculties had introduced a royal degree of master or doctor in the art of poetry (7); and the title of poet-laureat, which custom, rather than vanity, perpetuates in the English court (8), was first invented by the Cæsars of Germany. In the musical games of antiquity, a prize was bestowed on the victor (9): the belief that Virgil and Horace had been crowned in the Capitol inflamed the emulation of a

[2] The allegorical interpretation prevailed in the xvth century; but the wise commentators were not agreed whether they should understand by Laura religion, or virtue, or the blessed Virgin, or ———. See the prefaces to the first and second volume.

[3] Laure de Noves, born about the year 1307, was married in January, 1325, to Hugues de Sade, a noble citizen of Avignon, whose jealousy was not the effect of love, since he married a second wife within seven months of her death, which happened the 6th of April, 1348, precisely one-and-twenty years after Petrarch had seen and loved her.

[4] *Corpus crebris partibus exhaustum* from one of these is issued, in the tenth degree, the abbé de Sade, the kind and grateful biographer of Petrarch; and this domestic motive most probably suggested the idea of his work, and urged him to inquire into every circumstance that could affect the history and character of his grandmother (see particularly tom. i. p. 122—123. notes, p. 758. tom. ii. p. 455—465. not. p. 76—82.).

[5] Vaucluse, so familiar to our English travellers, is described from the writings of Petrarch, and the local knowledge of his biographer (*Mémoires*, tom. i. p. 340—350.). It was, in truth, the retreat of an hermit; and the moderns are much mistaken, if they place Laura and a happy lover in the grotto.

[6] Of 1250 pages, in a close print, at Basil in the xvith century, but without the date of the year. The abbé de Sade calls aloud for a new edition of Petrarch's Latin works; but I much doubt whether it would redound to the profit of the bookseller, or the amusement of the public.

[7] Consult Selden's *Titles of Honor*, in his works (vol. iii. p. 457—466.). An hundred years before Petrarch, St. Francis received the visit of a poet, qui ab imperatore fuerat coronatus et exilode rex versuum dictus.

[8] From Augustus to Louis, the muse has too often been false and venal: but I much doubt whether any age or court can produce a similar establishment of a stipendiary poet, who in every reign, and at all events, is bound to furnish twice a year a measure of praise and verse, such as may be sung in the chapel, and, I believe, in the presence, of the sovereign. I speak the more freely, as the best time for abolishing this ridiculous custom is while the prince is a man of virtue, and the poet a man of genius.

[9] Isocrates (in *Panegyrico*, tom. i. p. 116, 117. edit. Battie, Cantab. 1729) claims for his native Athens the glory of first instituting and recommending the ἀγῶνας — καὶ τὰ ἄλλα μάλιστα — πρὸ πάντων τῶν αἰώνων καὶ παλαιῶν, ἀλλὰ καὶ λόγων καὶ γυμνασίων. The example of the Panathenæa was imitated at Delphi; but the Olympic games were ignorant of a musical crown, till it was extorted by the vain tyranny of Nero (Sueton. in *Nerone*, c. 23.; Philostrat. apud Cameracum ad locum; Dion Cassius, or Xiphilin, l. lxxiii. p. 1032. 1041. Potter's *Greek Antiquities*, vol. i. p. 445. 450.).

Latin bard (10); and the laurel (11) was endeared to the lover by a verbal resemblance with the name of his mistress. The value of either object was enhanced by the difficulties of the pursuit; and if the virtue or prudence of Laura was inexorable (12), he enjoyed, and might boast of enjoying, the nymph of poetry. His vanity was not of the most delicate kind, since he applauds the success of his own labours; his name was popular; his friends were active; the open or secret opposition of envy and prejudice was surmounted by the dexterity of patient merit. In the thirty-sixth year of his age, he was solicited to accept the object of his wishes; and on the same day, in the solitude of Vauchuse, he received a similar and solemn invitation from the senate of Rome and the university of Paris. The learning of a theological school, and the ignorance of a lawless city, were alike unqualified to bestow the ideal though immortal wreath which genius may obtain from the free applause of the public and of posterity: but the candidate dismissed this troublesome reflection, and after some moments of complacency and suspense, preferred the summons of the metropolis of the world.

The ceremony of his coronation (13) was performed in the Capitol by his friend and patron the supreme magistrate of the republic. Twelve patrician youths were arrayed in scarlet; six representatives of the most illustrious families, in green robes, with garlands of flowers, accompanied the procession; in the midst of the princes and nobles, the senator, count of Anguillara, a kinsman of the Colonna, assumed his throne; and at the voice of an herald Petrarch arose. After discoursing on a text of Virgil, and thrice repeating his vows for the prosperity of Rome, he knelt before the throne, and received from the senator a laurel crown, with a more precious declaration, "This is the reward of merit." The people shouted, "Long life to the Capitol and the poet!" A sonnet in praise of Rome was accepted as the effusion of genius and gratitude; and after the whole procession had visited the Vatican, the profane wreath was suspended before the shrine of St. Peter. In the act

His poetic
coronation at
Rome,
A. D. 1341,
April 8.

(10) The Capitoline games (*certamen quinquennale, musicum, equestre, gymnicum*), were instituted by Domitian (Sueton. c. 4.) in the year of Christ 86 (Censorin. de Die Natali, c. 18. p. 100. edit. Havercamp), and were not abolished in the 14th century (Ausonius de Professoribus Bardegal. V.). If the crown were given to superior merit, the exclusion of Statius (*Capitolla nostræ inficiat lryas*, Sylv. l. iii. v. 31.) may do honour to the games of the Capitol; but the Latin poets who lived before Domitian were crowned only in the public opinion.

(11) Petrarch and the senators of Rome were ignorant that the laurel was not the Capitoline, but the Delphic, crown (Plin. Hist. Natur. xv. 39. Hist. Critique de la République des Lettres, tom. i. p. 150—220.). The victors in the Capitol were crowned with a garland of oak leaves (Martial. l. iv. epigram 54.).

(12) The pious grandson of Laura has laboured, and not without success, to vindicate her immaculate chastity against the censures of the grave and the sneers of the prophanes (tom. ii. notes, p. 76—82.).

(13) The whole process of Petrarch's coronation is accurately described by the abbé de Sade (tom. i. p. 425—435. tom. ii. p. 1—6. notes, p. 1—13.) from his own writings, and the Roman Diary of Ludovico Monaldeschi, without mixing in this authentic narrative the more recent fables of Sanneeto Delbene.

or diploma (14) which was presented to Petrarch, the title and prerogatives of poet laureat are revived in the Capitol, after the lapse of thirteen hundred years; and he receives the perpetual privilege of wearing, at his choice, a crown of laurel, ivy, or myrtle, of assuming the poetic habit, and of teaching, disputing, interpreting, and composing, in all places whatsoever, and on all subjects of literature. The grant was ratified by the authority of the senate and people; and the character of citizen was the recompense of his affection for the Roman name. They did him honour, but they did him justice. In the familiar society of Cicero and Livy, he had imbibed the ideas of an ancient patriot; and his ardent fancy kindled every idea to a sentiment, and every sentiment to a passion. The aspect of the seven hills and their majestic ruins confirmed these lively impressions; and he loved a country by whose liberal spirit he had been crowned and adopted. The poverty and debasement of Rome excited the indignation and pity of her grateful son: he dissembled the faults of his fellow-citizens; applauded with partial fondness the last of their heroes and matrons; and in the remembrance of the past, in the hope of the future, was pleased to forget the miseries of the present time. Rome was still the lawful mistress of the world: the pope and the emperor, the bishop and general, had abdicated their station by an inglorious retreat to the Rhône and the Danube; but if she could resume her virtue, the republic might again vindicate her liberty and dominion. Amidst the indulgence of enthusiasm and eloquence (15), Petrarch, Italy, and Europe, were astonished by a revolution which realised for a moment his most splendid visions. The rise and fall of the tribune Rienzi will occupy the following pages (16): the subject is interesting, the materials are rich, and the glance of a patriot bard (17) will sometimes vivify the copious, but simple, narrative of the Florentine (18), and more especially of the Roman (19) historian.

[14] The original act is printed among the *Pièces Justificatives* in the *Mémoires sur Pétrarque*, tom. iii. p. 50—53.

[15] To find the proofs of his enthusiasm for Rome, I need only request that the reader would open, by chance, either Petrarch, or his French biographer. The latter has described the poet's first visit to Rome (tom. i. p. 322—335). But in the place of much idle rhetoric and morality, Petrarch might have amused the present and future age with an original account of the city and his conversation.

[16] It has been treated by the pen of a Jesuit, the P. du Cerceau, whose posthumous work (*Conspiration de Nicolas Gabrini, dit de Rienzi, Tyran de Rome, en 1347*) was published at Paris, 1748, in 12mo. I am indebted to him for some facts and documents in John Hocsemius, canon of Liège, a contemporary historian (Fabricius, Bibliot. Lat. med. Ævi, tom. iii. p. 273. tom. iv. p. 85.).

[17] The abbé de Sade, who so freely expatiates on the history of the sixteenth century, might treat, as his proper subject, a revolution in which the heart of Petrarch was so deeply engaged (*Mémoires*, tom. ii. p. 50, 51. 320—417. notes, p. 70—76. tom. iii. p. 221—243. 366—375.). Not an idea or a fact in the writings of Petrarch has probably escaped him.

[18] Giovanni Villani, l. xii. c. 89. 104. in Muratori, *Rerum Italicarum Scriptores*, tom. xiii. p. 969, 970. 981—983.

[19] In his third volume of *Italian Antiquities* (p. 240—548.), Muratori has inserted the fragments *Historiæ Romanæ ab Anno 1327 usque ad Annum 1354*, in the original dialect of Rome or Naples in the sixteenth century, and a Latin version for the benefit of strangers. It contains the most particular and authentic life of Cola (Nicholas) di Rienzi; which had been printed at Bracciana, 1627, in 4to.,

Birth,
character,
and patriotic
desires
of Rienzi.

In a quarter of the city which was inhabited only by mechanics and Jews, the marriage of an innkeeper and a washerwoman produced the future deliverer of Rome (20). From such parents Nicholas Rienzi Gabrini could inherit neither dignity nor fortune; and the gift of a liberal education, which they painfully bestowed, was the cause of his glory and untimely end. The study of history and eloquence, the writings of Cicero, Seneca, Livy, Cæsar, and Valerius Maximus, elevated above his equals and contemporaries the genius of the young plebeian: he perused with indefatigable diligence the manuscripts and marbles of antiquity; loved to dispense his knowledge in familiar language; and was often provoked to exclaim, "Where are now these Romans? their virtue, their justice, their power? why was I not born in those happy times (21)?" When the republic addressed to the throne of Avignon an embassy of the three orders, the spirit and eloquence of Rienzi recommended him to a place among the thirteen deputies of the commons. The orator had the honour of haranguing pope Clement the Sixth, and the satisfaction of conversing with Petrarch, a congenial mind; but his aspiring hopes were chilled by disgrace and poverty; and the patriot was reduced to a single garment and the charity of the hospital. From this misery he was relieved by the sense of merit or the smile of favour; and the employment of apostolic notary afforded him a daily stipend of five gold florins, a more honourable and extensive connection, and the right of contrasting, both in words and actions, his own integrity with the vices of the state. The eloquence of Rienzi was prompt and persuasive: the multitude is always prone to envy and censure: he was stimulated by the loss of a brother and the impunity of the assassins; nor was it possible to excuse or exaggerate the public calamities. The blessings of peace and justice, for which civil society has been instituted, were banished from Rome: the jealous citizens, who might have endured every personal or pecuniary injury, were most deeply wounded in the dishonour of their wives and daughters (22): they

under the name of Tomaso Fortificoca, who is only mentioned in this work as having been punished by the tribune for forgery. Human nature is scarcely capable of such exultation or stupid impartiality: but whosoever is the author of these Fragments, he wrote on the spot and at the time, and paints, without design or art, the manners of Rome and the character of the tribune.

(20) The first and splendid period of Rienzi, his tribunician government, is contained in the xviiiith chapter of the Fragments (p. 369—479.), which, in the new division, forms the 1st book of the history in xxxviii smaller chapters or sections.

(21) The reader may be pleased with a specimen of the original idiom: *Fo da soa javentutino nutricato di latte de eloquentia, bone gramatico, megliore rettorico, autorista bravo. Deh como et quante era veloce lettore! molto saava Tito Livio, Seneca, et Tullio, et Valerio Massimo, molto li dilettava le magnificentie di Julio Cesare raccontare. Tatta le die se speculava negl' intagli di marmo lequali iaccio intorno Roma. Non era altri che esso, che spesso leggeva li antichi potaffi. Tutte scritture antiche vulgarizzava; queste fiore di marmo justamente interpretava. Oh come spesso diceva, "Dove sono quelli buoni Romani? dove ene loro somma justitia? poteramme trovare in tempo che questi fariamo!"*

(22) Petrarch compares the jealousy of the Romans, with the easy temper of the husbands of Avignon (*Mémoires*, tom. i. p. 330.).

were equally oppressed by the arrogance of the nobles and the corruption of the magistrates; and the abuse of arms or of laws was the only circumstance that distinguished the lions, from the dogs and serpents, of the Capitol. These allegorical emblems were variously repeated in the pictures which Rienzi exhibited in the streets and churches; and while the spectators gazed with curious wonder, the bold and ready orator unfolded the meaning, applied the satire, inflamed their passions, and announced a distant hope of comfort and deliverance. The privileges of Rome, her eternal sovereignty over her princes and provinces, was the theme of his public and private discourse; and a monument of servitude became in his hands a title and incentive of liberty. The decree of the senate, which granted the most ample prerogatives to the emperor Vespasian, had been inscribed on a copper-plate still extant in the choir of the church of St. John Lateran (23). A numerous assembly of nobles and plebeians was invited to this political lecture, and a convenient theatre was erected for their reception. The notary appeared in a magnificent and mysterious habit, explained the inscription by a version and commentary (24), and descanted with eloquence and zeal on the ancient glories of the senate and people, from whom all legal authority was derived. The supine ignorance of the nobles was incapable of discerning the serious tendency of such representations: they might sometimes chastise with words and blows the plebeian reformer; but he was often suffered in the Colonna palace to amuse the company with his threats and predilections; and the modern Brutus (25) was concealed under the mask of folly and the character of a buffoon. While they indulged their contempt, the restoration of the *good estate*, his favourite expression, was entertained among the people as a desirable, a possible, and at length as an approaching, event; and while all had the disposition to applaud, some had the courage to assist, their promised deliverer.

He assumes
the
government
of Rome.
A. D. 1367,
May 20;

A prophecy, or rather a summons, affixed on the church door of St. George, was the first public evidence of his designs; a nocturnal assembly of an hundred citizens on Mount Aventine, the first step to their execution. After an oath of secrecy and aid, he represented to the conspirators the importance and facility of their enterprise; that the nobles, without union or resources, were strong only in the

(23) The fragments of the *Lex Regia* may be found in the *Inscriptions of Gruter*, tom. I. p. 242., and at the end of the *Tacitus* of Ernesti, with some learned notes of the editor, tom. II.

(24) I cannot overlook a stupendous and laughable blunder of Rienzi. The *Lex regia* empowers Vespasian to enlarge the *Pomerium*, a word familiar to every antiquary. It was not so to the tribune; he confounds it with *positorium* an orchard, translates it *Jardino de Roma cioene Italia*, and is copied by the less excusable ignorance of the Latin translator (p. 406.), and the French historian (p. 33.). Even the learning of Muratori has slumbered over the passage.

(25) *Priori (Bruto) tamen similior, juvenis uterque, longo ingenio quam ejus simulationem laudaret, et sub hoc obtentu liberator ille P. R. aperiretur tempore suo. . . . Ille regibus, hic tyrannis contemptus* (Opp. p. 536.).

fear of their imaginary strength; that all power, as well as right, was in the hands of the people; that the revenues of the apostolical chamber might relieve the public distress; and that the pope himself would approve their victory over the common enemies of government and freedom. After securing a faithful band to protect his first declaration, he proclaimed through the city, by sound of trumpet, that on the evening of the following day all persons should assemble without arms before the church of St. Angelo, to provide for the re-establishment of the good estate. The whole night was employed in the celebration of thirty masses of the Holy Ghost; and in the morning, Rienzi, bareheaded, but in complete armour, issued from the church, encompassed by the hundred conspirators. The pope's vicar, the simple bishop of Orvieto, who had been persuaded to sustain a part in this singular ceremony, marched on his right hand; and three great standards were borne aloft as the emblems of their design. In the first, the banner of *liberty*, Rome was seated on two lions, with a palm in one hand and a globe in the other; St. Paul, with a drawn sword, was delineated in the banner of *justice*; and in the third, St. Peter held the keys of *concord and peace*. Rienzi was encouraged by the presence and applause of an innumerable crowd, who understood little, and hoped much; and the procession slowly rolled forwards from the castle of St. Angelo to the Capitol. His triumph was disturbed by some secret emotions which he laboured to suppress; he ascended without opposition, and with seeming confidence, the citadel of the republic; harangued the people from the balcony, and received the most flattering confirmation of his acts and laws. The nobles, as if destitute of arms and counsels, beheld in silent consternation this strange revolution; and the moment had been prudently chosen, when the most formidable, Stephen Colonna, was absent from the city. On the first rumour, he returned to his palace, affected to despise this plebeian tumult, and declared to the messenger of Rienzi, that at his leisure he would cast the madman from the windows of the Capitol. The great bell instantly rang an alarm, and so rapid was the tide, so urgent was the danger, that Colonna escaped with precipitation to the suburb of St. Laurence: from thence, after a moment's refreshment, he continued the same speedy career till he reached in safety his castle of Palestrina; lamenting his own imprudence, which had not trampled the spark of this mighty conflagration. A general and peremptory order was issued from the Capitol to all the nobles, that they should peaceably retire to their estates: they obeyed; and their departure secured the tranquillity of the free and obedient citizens of Rome.

But such voluntary obedience evaporates with the first transports of zeal; and Rienzi felt the importance of justifying his usurpation by a regular form and a legal title. At his own choice, the Roman

with the title
and office of
tribune.

Laws of the
good estate.

people would have displayed their attachment and authority, by lavishing on his head the names of senator or consul, of king or emperor: he preferred the ancient and modest appellation of tribune; the protection of the commons was the essence of that sacred office; and they were ignorant, that it had never been invested with any share in the legislative or executive powers of the republic. In this character, and with the consent of the Romans, the tribune enacted the most salutary laws for the restoration and maintenance of the good estate. By the first he fulfils the wish of honesty and inexperience, that no civil suit should be protracted beyond the term of fifteen days. The danger of frequent perjury might justify the pronouncing against a false accuser the same penalty which his evidence would have inflicted: the disorders of the times might compel the legislator to punish every homicide with death, and every injury with equal retaliation. But the execution of justice was hopeless till he had previously abolished the tyranny of the nobles. It was formally provided, that none, except the supreme magistrate, should possess or command the gates, bridges, or towers, of the state: that no private garrisons should be introduced into the towns or castles of the Roman territory; that none should bear arms, or presume to fortify their houses in the city or country; that the barons should be responsible for the safety of the highways, and the free passage of provisions; and that the protection of malefactors and robbers should be expiated by a fine of a thousand marks of silver. But these regulations would have been impotent and nugatory, had not the licentious nobles been awed by the sword of the civil power. A sudden alarm from the bell of the Capitol could still summon to the standard above twenty thousand volunteers: the support of the tribune and the laws required a more regular and permanent force. In each harbour of the coast a vessel was stationed for the assurance of commerce; a standing militia of three hundred and sixty horse and thirteen hundred foot was levied, clothed, and paid in the thirteen quarters of the city: and the spirit of a commonwealth may be traced in the grateful allowance of one hundred florins, or pounds, to the heirs of every soldier who lost his life in the service of his country. For the maintenance of the public defence, for the establishment of granaries, for the relief of widows, orphans, and indigent convents, Rienzi applied, without fear of sacrilege, the revenues of the apostolic chamber: the three branches of hearth-money, the salt-duty, and the customs, were each of the annual produce of one hundred thousand florins (26); and scandalous were the abuses, if in four or

[26] In one MS. I read [L. ii. c. 4. p. 409.] *perfluante quatuor cellis*, in another, *quatro florini*, an important variety, since the florin was worth ten Roman *solidi* (Muratori, *dissert.* xxviii.). The former reading would give us a population of 25,000, the latter of 250,000 families; and I much fear, that the former is more consistent with the decay of Rome and her territory.

five months the amount of the salt-duty could be trebled by his judicious economy. After thus restoring the forces and finances of the republic, the tribune recalled the nobles from their solitary independence; required their personal appearance in the Capitol; and imposed an oath of allegiance to the new government, and of submission to the laws of the good estate. Apprehensive for their safety, but still more apprehensive of the danger of a refusal, the princes and barons returned to their houses at Rome in the garb of simple and peaceful citizens: the Colonna and Ursini, the Savelli and Frangipani, were confounded before the tribunal of a plebeian, of the vile buffoon whom they had so often derided, and their disgrace was aggravated by the indignation which they vainly struggled to disguise. The same oath was successively pronounced by the several orders of society, the clergy and gentlemen, the judges and notaries, the merchants and artisans, and the gradual descent was marked by the increase of sincerity and zeal. They swore to live, and die with the republic and the church, whose interest was artfully united by the nominal association of the bishop of Orvieto, the pope's vicar, to the office of tribune. It was the boast of Rienzi, that he had delivered the throne and patrimony of St. Peter from a rebellious aristocracy; and Clement the Sixth, who rejoiced in its fall, affected to believe the professions, to applaud the merits, and to confirm the title, of his trusty servant. The speech, perhaps the mind, of the tribune, was inspired with a lively regard for the purity of the faith: he insinuated his claim to a supernatural mission from the Holy Ghost; enforced by an heavy forfeiture the annual duty of confession and communion; and strictly guarded the spiritual as well as temporal welfare of his faithful people (27).

Never perhaps has the energy and effect of a single mind been more remarkably felt than in the sudden, though transient, reformation of Rome by the tribune Rienzi. A den of robbers was converted to the discipline of a camp or convent: patient to hear, swift to redress, inexorable to punish, his tribunal was always accessible to the poor and stranger; nor could birth, or dignity, or the immunities of the church, protect the offender or his accomplices. The privileged houses, the private sanctuaries in Rome, on which no officer of justice would presume to trespass, were abolished; and he applied the timber and iron of their barricades in the fortifications of the Capitol. The venerable father of the Colonna was exposed in his own palace to the double shame of being desirous, and of being unable, to protect a criminal. A mule, with a jar of oil, had been stolen near Capranica; and the lord of the Ursini family was condemned to restore the damage, and to discharge a fine

Freedom and
prosperity of
the Roman
republic.

(27) Hoesemius, p. 498. apud de Cerceau, Hist. de Rienzi, p. 194. The fifteen tribunitian laws may be found in the Roman historian (whom for brevity I shall name) Fortificoca, l. ii. c. 4.

of four hundred florins for his negligence in guarding the highways. Nor were the persons of the barons more inviolate than their lands or houses : and, either from accident or design, the same impartial rigour was exercised against the heads of the adverse factions. Peter Agapet Colonna, who had himself been senator of Rome, was arrested in the street for injury or debt ; and justice was appeased by the tardy execution of Martin Ursini, who, among his various acts of violence and rapine, had pillaged a shipwrecked vessel at the mouth of the Tiber (28). His name, the purple of two cardinals, his uncles, a recent marriage, and a mortal disease, were disregarded by the inflexible tribune, who had chosen his victim. The public officers dragged him from his palace and nuptial bed : his trial was short and satisfactory : the bell of the Capitol convened the people : stript of his mantle, on his knees, with his hands bound behind his back, he heard the sentence of death ; and after a brief confession, Ursini was led away to the gallows. After such an example, none who were conscious of guilt could hope for impunity, and the flight of the wicked, the licentious, and the idle, soon purified the city and territory of Rome. In this time (says the historian) the woods began to rejoice that they were no longer infested with robbers ; the oxen began to plough ; the pilgrims visited the sanctuaries ; the roads and inns were replenished with travellers ; trade, plenty, and good faith, were restored in the markets ; and a purse of gold might be exposed without danger in the midst of the highway. As soon as the life and property of the subject are secure, the labours and rewards of industry spontaneously revive : Rome was still the metropolis of the Christian world ; and the fame and fortunes of the tribune were diffused in every country by the strangers who had enjoyed the blessings of his government.

The tribune
is respected
in Italy, &c.

The deliverance of his country inspired Rienzi with a vast, and perhaps visionary, idea of uniting Italy in a great federative republic, of which Rome should be the ancient and lawful head, and the free cities and princes the members and associates. His pen was not less eloquent than his tongue ; and his numerous epistles were delivered to swift and trusty messengers. On foot, with a white wand in their hand, they traversed the forests and mountains ; enjoyed, in the most hostile states, the sacred security of ambassadors ; and reported, in the style of flattery or truth, that the highways along their passage were lined with kneeling multitudes, who implored Heaven for the success of their undertaking. Could pas-

(28) *Fortificazioni*, l. ii. c. 11. From the account of this shipwreck, we learn some circumstances of the trade and navigation of the age. 1. The ship was built and freighted at Naples for the ports of Marseilles and Avignon. 2. The sailors were of Naples and the isle of Okenia, less skilful than those of Sicily and Genoa. 3. The navigation from Marseilles was a coasting voyage to the mouth of the Tiber, where they took shelter in a storm ; but, instead of finding the current, unfortunately ran on a shoal : the vessel was stranded, the mariners escaped. 4. The cargo, which was pillaged, consisted of the revenue of Provence for the royal treasury, many bags of pepper and cinnamon, and bales of French cloth, to the value of 20,000 florins : a rich prize.

sion have listened to reason; could private interest have yielded to the public welfare; the supreme tribunal and confederate union of the Italian republic might have healed their intestine discord, and closed the Alps against the Barbarians of the North. But the propitious season had elapsed; and if Venice, Florence, Sienna, Perugia, and many inferior cities, offered their lives and fortunes to the good estate, the tyrants of Lombardy and Tuscany must despise, or hate, the plebeian author of a free constitution. From them, however, and from every part of Italy, the tribune received the most friendly and respectful answers: they were followed by the ambassadors of the princes and republics; and in this foreign conflux, on all the occasions of pleasure or business, the low-born notary could assume the familiar or majestic courtesy of a sovereign (29). The most glorious circumstance of his reign was an appeal to his justice from Lewis king of Hungary, who complained, that his brother, and her husband, had been perfidiously strangled by Jane queen of Naples (30): her guilt or innocence was pleaded in a solemn trial at Rome; but after hearing the advocates (31), the tribune adjourned this weighty and invidious cause, which was soon determined by the sword of the Hungarian. Beyond the Alps, more especially at Avignon, the revolution was the theme of curiosity, wonder, and applause. Petrarch had been the private friend, perhaps the secret counsellor, of Rienzi: his writings breathe the most ardent spirit of patriotism and joy; and all respect for the pope, all gratitude for the Colonna, was lost in the superior duties of a Roman citizen. The poet-laureat of the Capitol maintains the act, applauds the hero, and mingles with some apprehension and advice the most lofty hopes of the permanent and rising greatness of the republic (32).

and
celebrated by
Petrarch.

While Petrarch indulged these prophetic visions, the Roman hero was fast declining from the meridian of fame and power; and the people, who had gazed with astonishment on the ascending meteor, began to mark the irregularity of its course, and the vicissitudes of light and obscurity. More eloquent than judicious, more enterprising than resolute, the faculties of Rienzi were not balanced

His vices and
folly.

(29) It was thus that Oliver Cromwell's old acquaintance, who remembered his vulgar and ungracious entrance into the House of Commons, were astonished at the ease and majesty of the protector on his throne (see Harris's *Life of Cromwell*, p. 27—34. from Clarendon, Warwick, Whitelocke, Waller, &c.). The consciousness of merit and power will sometimes elevate the managers to the station.

(30) See the causes, circumstances, and effects of the death of Andrew, in Giannone (tom. iii. l. xxiij. p. 229—239.), and the *Life of Petrarch* (*Mémoires*, tom. ii. p. 143—148. 245—250. 375—379. notes, p. 21—37.). The abbé de Sade wishes to extenuate her guilt.

(31) The advocate who pleaded against Jane could add nothing to the logical force and brevity of his master's epistle. *Johanna! inordinata vita præcedens, clementia potestatis in regno, neglecta vindicta, vir aliter susceptus, et excusatio subsequens, necis viri in te probant fæmæ participem et coconscriptam.* Jane of Naples, and Mary of Scotland, have a singular conformity.

(32) See the *Epistola Hortatoria de Capite Roma Republica*, from Petrarch to Nicholas Rienzi (*Opp.* p. 535—540.), and the 7th eclogue or pastoral, a perpetual and obscure allegory.

by cool and commanding reason: he magnified in a tenfold proportion the objects of hope and fear; and prudence, which could not have erected, did not presume to fortify his throne. In the blaze of prosperity, his virtues were insensibly tinged with the adjacent vices; justice with cruelty, liberality with profusion, and the desire of fame with puerile and ostentatious vanity.* He might have learned, that the ancient tribunes, so strong and sacred in the public opinion, were not distinguished in style, habit, or appearance, from an ordinary plebeian (33); and that as often as they visited the city on foot, a single *viator*, or beadle, attended the exercise of their office. The Gracchi would have frowned or smiled, could they have read the sonorous titles and epithets of their successor, "NICHOLAS, SEVERE AND MERCIFUL; DELIVERER OF ROME; DEFENDER OF ITALY (34); FRIEND OF MANKIND, AND OF LIBERTY, PEACE, AND JUSTICE; TRIBUNE AUGUST:" his theatrical pageants had prepared the revolution; but Rienzi abused, in luxury and pride, the political maxim of speaking to the eyes, as well as the understanding, of the multitude. From nature he had received the gift of an handsome person (35), till it was swelled and disfigured by intemperance: and his propensity to laughter was corrected in the magistracy by the affectation of gravity and sternness. He was clothed, at least on public occasions, in a party-coloured robe of velvet or satin, lined with fur, and embroidered with gold: the rod of justice, which he carried in his hand, was a sceptre of polished steel, crowned with a globe and cross of gold, and enclosing a small fragment of the true and holy wood. In his civil and religious processions through the city, he rode on a white steed, the symbol of royalty: the great banner of the republic, a sun with a circle of stars, a dove with an olive branch, was displayed over his head; a shower of gold and silver was scattered among the populace; fifty guards with halberds encompassed his person; a troop

[33] In his Roman Questions, Plutarch (Opuscul. tom. i. p. 505, 506. edit. Græc. Ben. Steph.) states, on the most constitutional principles, the simple greatness of the tribunes, who were not properly magistrates, but a check on magistracy. It was their duty and interest *ὁμοιοῦσθαι σχήματι, καὶ στολῇ καὶ διαίτη τοῖς ἐπιτυγχάνουσι τῶν πολιτῶν... καταπατεῖσθαι δεῖν* (saying of C. Corio) καὶ μὴ σμυνὸν εἶναι τῇ εἴδει μηδὲ θυσιαρόσπον... ὅπου δὲ πολλὰν ἐκταμινοῦνται τῷ σώματι, τοσούτοις μᾶλλον ἀνίσταται τῇ δυνάμει, &c. Rienzi, and Petrarch himself, were incapable perhaps of reading a Greek philosopher: but they might have imbibed the same modest doctrines from their favourite Latins, Livy and Valerius Maximus.

[34] I could not express in English the forcible, though barbarous, title of *Zelator Italiae*, which Rienzi assumed.

[35] *Era bell' homo* (l. ii. c. 1. p. 399.). It is remarkable, that the riso sarcasmo of the Bracciano edition is wanting in the Roman MS. from which Muratori has given the text. In his second reign, when he is painted almost as a monster, Rienzi traves una ventresca tomsa triomfale, a modo de uno Abbate Asiatico, or Asiatico (l. iii. c. 18. p. 523.).

* "An illustrious female writer has drawn, "souvenirs pour les espérances." Corinne, tom. i. "with a single stroke, the character of Rienzi, "p. 159. Could Tacitus have excelled this?" "Crescentius, and Arnold of Brescia, the food Hallam, vol. i. p. 418.—M. "restorers of Roman liberty: 'Qui ont pris les

of horse proceeded his march; and their tymbals and trumpets were of massy silver.

The ambition of the honours of chivalry (36) betrayed the meanness of his birth, and degraded the importance of his office; and the equestrian tribune was not less odious to the nobles, whom he adopted, than to the plebeians, whom he deserted. All that yet remained of treasure, or luxury, or art, was exhausted on that solemn day. Rienzi led the procession from the Capitol to the Lateran; the tediousness of the way was relieved with decorations and games; the ecclesiastical, civil, and military orders marched under their various banners; the Roman ladies attended his wife; and the ambassadors of Italy might loudly applaud, or secretly deride, the novelty of the pomp. In the evening, when they had reached the church and palace of Constantine, he thanked and dismissed the numerous assembly, with an invitation to the festival of the ensuing day. From the hands of a venerable knight he received the order of the Holy Ghost; the purification of the bath was a previous ceremony; but in no step of his life did Rienzi excite such scandal and censure as by the profane use of the porphyry vase, in which Constantine (a foolish legend) had been healed of his leprosy by pope Sylvester (37). With equal presumption the tribune watched or reposed within the consecrated precincts of the baptistery; and the failure of his state-bed was interpreted as an omen of his approaching downfall. At the hour of worship, he showed himself to the returning crowds in a majestic attitude, with a robe of purple, his sword, and gilt spurs; but the holy rites were soon interrupted by his levity and insolence. Rising from his throne, and advancing towards the congregation, he proclaimed in a loud voice: "We summon to our tribunal pope Clement; and command him to reside in his diocese of Rome: we also summon the sacred college of cardinals (38). We again summon the two pretenders, Charles of Bohemia and Lewis of Bavaria, who style themselves emperors: we likewise summon all the electors of Germany, to inform us on what pretence they have usurped the inalienable right of the Ro-

The pomp of his
knighthood,
A. D. 1347,
August 1.

[36] Strange as it may seem, this festival was not without a precedent. In the year 1327, two barons, a Colonna and an Ursini, the usual balance, were created knights by the Roman people: their bath was of rose-water, their beds were decked with royal magnificence, and they were served at St. Maria of Araceli in the Capitol, by the twenty-eight *buoni uomini*. They afterwards received from Robert king of Naples the sword of chivalry (*Hist. Rom.* l. i. c. 2. p. 259.).

[37] All parties believed in the leprosy and bath of Constantine (Petrauch, *Epist. Famil.* vi. 2.), and Rienzi justified his own conduct by observing to the court of Avignon, that a vase which had been used by a Pagan could not be profaned by a pious Christian. Yet this crime is specified in the bull of excommunication (Hoesemius, *apud du Cerceau*, p. 189, 190.).

[38] This verbal summons of pope Clement VI. which rests on the authority of the Roman historian and a Vatican MS. is disputed by the biographer of Petrauch (*tom. ii. not. p. 70—76.*) with arguments rather of decency than of weight. The court of Avignon might not choose to agitate this delicate question.

"man people, the ancient and lawful sovereigns of the empire (39)." Unsheathing his maiden sword, he thrice brandished it to the three parts of the world, and thrice repeated the extravagant declaration, "And this too is mine!" The pope's vicar, the bishop of Orvieto, attempted to check this career of folly; but his feeble protest was silenced by martial music; and instead of withdrawing from the assembly, he consented to dine with his brother tribune, at a table which had hitherto been reserved for the supreme pontiff. A banquet, such as the Cæsars had given, was prepared for the Romans. The apartments, porticoes, and courts of the Lateran were spread with innumerable tables for either sex, and every condition; a stream of wine flowed from the nostrils of Constantine's brazen horse; no complaint, except of the scarcity of water, could be heard; and the licentiousness of the multitude was curbed by discipline and fear. A subsequent day was appointed for the coronation of Rienzi (40); seven crowns of different leaves or metals were successively placed on his head by the most eminent of the Roman clergy: they represented the seven gifts of the Holy Ghost; and he still professed to imitate the example of the ancient tribunes. These extraordinary spectacles might deceive or flatter the people; and their own vanity was gratified in the vanity of their leader. But in his private life he soon deviated from the strict rule of frugality and abstinence; and the plebeians, who were awed by the splendour of the nobles, were provoked by the luxury of their equal. His wife, his son, his uncle (a barber in name and profession), exposed the contrast of vulgar manners and princely expense; and without acquiring the majesty, Rienzi degenerated into the vices, of a king.

and
coronation.

Fear and
hatred of the
nobles
of Rome.

A simple citizen describes with pity, or perhaps with pleasure, the humiliation of the barons of Rome. "Bareheaded, their hands crossed on their breast, they stood with downcast looks in the presence of the tribune; and they trembled, good God, how they trembled! (41)" As long as the yoke of Rienzi was that of justice and their country, their conscience forced them to esteem the man, whom pride and interest provoked them to hate: his extravagant conduct soon fortified their hatred by contempt; and they conceived the hope of subverting a power which was no longer so deeply rooted in the public confidence. The old animosity of the Colonna and Ursini was suspended for a moment by their common

[39] The summons of the two rival emperors, a monument of freedom and folly, is extant in *Hocsemius* (Cervinus, p. 163—166.).

[40] It is singular, that the Roman historian should have overlooked this sevenfold coronation, which is sufficiently proved by internal evidence, and the testimony of *Hocsemius*, and even of *Rienzi* (Cervinus, p. 167—170. 229.).

[41] *Puoi se faceva stare decantato a se, mentre sedeva, li baroni tutti in piedi vitti co le braccia piegate, e co li capucci tratti. Deh como stavano paurosi!* (Hist. Rom. l. ii. c. 30. p. 439.). He saw them, and we see them.

disgrace: they associated their wishes, and perhaps their designs; an assassin was seized and tortured; he accused the nobles; and as soon as Rienzi deserved the fate, he adopted the suspicions and maxims, of a tyrant. On the same day, under various pretences, he invited to the Capitol his principal enemies, among whom were five members of the Ursini and three of the Colonna name. But instead of a council or a banquet, they found themselves prisoners under the sword of despotism or justice; and the consciousness of innocence or guilt might inspire them with equal apprehensions of danger. At the sound of the great bell the people assembled; they were arraigned for a conspiracy against the tribune's life; and though some might sympathise in their distress, not a hand, nor a voice, was raised to rescue the first of the nobility from their impending doom. Their apparent boldness was prompted by despair; they passed in separate chambers a sleepless and painful night; and the venerable hero, Stephen Colonna, striking against the door of his prison, repeatedly urged his guards to deliver him by a speedy death from such ignominious servitude. In the morning they understood their sentence from the visit of a confessor and the tolling of the bell. The great hall of the Capitol had been decorated for the bloody scene with red and white hangings: the countenance of the tribune was dark and severe; the swords of the executioners were unsheathed; and the barons were interrupted in their dying speeches by the sound of trumpets. But in this decisive moment, Rienzi was not less anxious or apprehensive than his captives: he dreaded the splendour of their names, their surviving kinsmen, the inconstancy of the people, the reproaches of the world, and, after rashly offering a mortal injury, he vainly presumed that, if he could forgive, he might himself be forgiven. His elaborate oration was that of a Christian and a suppliant; and, as the humble minister of the commons, he entreated his masters to pardon these noble criminals, for whose repentance and future service he pledged his faith and authority. "If you are spared," said the tribune, "by the mercy of the Romans, will you not promise to support the good estate with your lives and fortunes?" Astonished by this marvellous clemency, the barons bowed their heads; and while they devoutly repeated the oath of allegiance, might whisper a secret, and more sincere, assurance of revenge. A priest, in the name of the people, pronounced their absolution: they received the communion with the tribune, assisted at the banquet, followed the procession; and, after every spiritual and temporal sign of reconciliation, were dismissed in safety to their respective homes, with the new honours and titles of generals, consuls, and patri- cians (42).

[42] The original letter, in which Rienzi justifies his treatment of the Colonna (*Notæ min.*, *apud* *du Cerceau*, p. 222—223.), displays, in genuine colours, the mixture of the knave and the madman.

They oppose
Rienzi in
arms.

During some weeks they were checked by the memory of their danger, rather than of their deliverance, till the most powerful of the Ursini, escaping with the Colonna from the city, erected at Marino the standard of rebellion. The fortifications of the castle were instantly restored; the vassals attended their lord; the outlaws armed against the magistrate; the flocks and herds, the harvests and vineyards, from Marino to the gates of Rome, were swept away or destroyed; and the people arraigned Rienzi as the author of the calamities which his government had taught them to forget. In the camp, Rienzi appeared to less advantage than in the rostrum; and he neglected the progress of the rebel barons till their numbers were strong, and their castles impregnable. From the pages of Livy, he had not imbibed the art, or even the courage, of a general: an army of twenty thousand Romans returned without honour or effect from the attack of Marino; and his vengeance was amused by painting his enemies, their heads downwards, and drowning two dogs (at least they should have been bears) as the representatives of the Ursini. The belief of his incapacity encouraged their operations: they were invited by their secret adherents; and the barons attempted, with four thousand foot and sixteen hundred horse, to enter Rome by force or surprise. The city was prepared for their reception: the alarm-bell rung all night; the gates were strictly guarded, or insolently open; and after some hesitation they sounded a retreat. The two first divisions had passed along the walls, but the prospect of a free entrance tempted the headstrong valour of the nobles in the rear; and after a successful skirmish, they were overthrown and massacred without quarter by the crowds of the Roman people. Stephen Colonna the younger, the noble spirit to whom Petrarch ascribed the restoration of Italy, was preceded or accompanied in death by his son John, a gallant youth, by his brother Peter, who might regret the ease and honours of the church, by a nephew of legitimate birth, and by two bastards of the Colonna race; and the number of seven, the seven crowns, as Rienzi styled them, of the Holy Ghost, was completed by the agony of the deplorable parent, and the veteran chief, who had survived the hope and fortune of his house. The vision and prophecies of St. Martin and pope Boniface had been used by the tribune to animate his troops (43): he displayed, at least in the pursuit, the spirit of an hero; but he forgot the maxims of the ancient Romans, who abhorred the triumphs of civil war. The conqueror ascended the Capitol; deposited his crown and sceptre on the altar; and boasted with some truth, that he had cut off an ear, which neither pope

Defeat and
death of the
Colonna,
Nov. 20.

(43) Rienzi, in the above-mentioned letter, ascribes to St. Martin the tribune, Boniface VIII. the enemy of Colonna, himself, and the Roman people, the glory of the day, which Villani likewise (l. 12. c. 104.) describes as a regular battle. The disorderly skirmish, the flight of the Romans, and the cowardice of Rienzi, are painted in the simple and minute narrative of *Fortificatore*, or the anonymous citizen (l. ii. c. 34—37.).

nor emperor had been able to amputate (44). His base and implacable revenge denied the honours of burial; and the bodies of the Colonna, which he threatened to expose with those of the vilest malefactors, were secretly interred by the holy virgins of their name and family (45). The people sympathised in their grief, repented of their own fury, and detested the indecent joy of Rienzi, who visited the spot where these illustrious victims had fallen. It was on that fatal spot, that he conferred on his son the honour of knight-hood: and the ceremony was accomplished by a slight blow from each of the horsemen of the guard, and by a ridiculous and inhuman ablution from a pool of water, which was yet polluted with patrician blood (46).

A short delay would have saved the Colonna, the delay of a single month, which elapsed between the triumph and the exile of Rienzi. In the pride of victory, he forfeited what yet remained of his civil virtues, without acquiring the fame of military prowess. A free and vigorous opposition was formed in the city; and when the tribune proposed in the public council (47) to impose a new tax, and to regulate the government of Perugia, thirty-nine members voted against his measures; repelled the injurious charge of treachery and corruption; and urged him to prove, by their forcible exclusion, that, if the populace adhered to his cause, it was already disclaimed by the most respectable citizens. The pope and the sacred college had never been dazzled by his specious professions; they were justly offended by the insolence of his conduct; a cardinal legate was sent to Italy, and after some fruitless treaty, and two personal interviews, he fulminated a bull of excommunication, in which the tribune is degraded from his office, and branded with the guilt of rebellion, sacrilege, and heresy (48). The surviving barons of Rome were now humbled to a sense of allegiance; their interest and revenge engaged them in the service of the church; but as the fate of the Colonna was before their eyes, they abandoned to a pri-

Fall and
flight of the
tribune
Rienzi,
A. D. 1347,
Dec. 15.

(44) In describing the fall of the Colonna, I speak only of the family of Stephen the elder, who is often confounded by the P. du Cerceau with his son. That family was extinguished, but the house has been perpetuated in the collateral branches, of which I have not a very accurate knowledge. Circumspice (says Petrarch) familie tue statum, Coloniensium domos: solito pauciores habent columnas. Quid ad rem? modo fundamentum stabile, solidumque permanent.

(45) The convent of St. Silvester was founded, endowed, and protected by the Colonus cardinals, for the daughters of the family who embraced a monastic life, and who, in the year 1318, were twelve in number. The others were allowed to marry with their kinsmen in the fourth degree, and the dispensation was justified by the small number and close alliances of the noble families of Rome (*Mémoires sur Pétrarque*, tom. I. p. 160. tom. II. p. 401.).

(46) Petrarch wrote a stiff and pedantic letter of consolation (*Fam. l. vii. epist. 13. p. 682, 683.*). The friend was lost in the patriot. Nulla toto orbe principum familia carior; carior tamen respublica, carior Romæ, carior Italia.

Je rends grâces aux dieux de n'être pas Romain.

(47) This council and opposition is obscurely mentioned by Pollistore, a contemporary writer, who has preserved some curious and original facts (*Rar. Italicarum*, tom. xiv. c. 31, p. 796—804.).

(48) The briefs and bulls of Clement VI. against Rienzi are translated by the P. du Cerceau (p. 196, 222.) from the Ecclesiastical Annals of Odericus Raynaldus (A. D. 1347, No. 15. 17. 21, &c.), who found them in the archives of the Vatican.

vate adventurer the peril and danger of the revolution. John Pepin, count of Minorbino (49), in the kingdom of Naples, had been condemned for his crimes, or his riches, to perpetual imprisonment; and Petrarch, by soliciting his release, indirectly contributed to the ruin of his friend. At the head of one hundred and fifty soldiers, the count of Minorbino introduced himself into Rome; barricaded the quarter of the Colonna; and found the enterprise as easy as it had seemed impossible. From the first alarm, the bell of the Capitol incessantly tolled; but, instead of repairing to the well-known sound, the people were silent and inactive; and the pusillanimous Rienzi, deploring their ingratitude with sighs and tears, abdicated the government and palace of the republic.

Revolutions
of Rome,
A. D.
1347—1354.

Without drawing his sword, count Pepin restored the aristocracy and the church; three senators were chosen, and the legate, assuming the first rank, accepted his two colleagues from the rival families of Colonna and Ursini. The acts of the tribune were abolished, his head was proscribed; yet such was the terror of his name, that the barons hesitated three days before they would trust themselves in the city, and Rienzi was left above a month in the castle of St. Angelo, from whence he peaceably withdrew, after labouring, without effect, to revive the affection and courage of the Romans. The vision of freedom and empire had vanished: their fallen spirit would have acquiesced in servitude, had it been smoothed by tranquillity and order; and it was scarcely observed, that the new senators derived their authority from the Apostolic See; that four cardinals were appointed to reform, with dictatorial power, the state of the republic. Rome was again agitated by the bloody feuds of the barons, who detested each other, and despised the commons: their hostile fortresses, both in town and country, again rose, and were again demolished; and the peaceful citizens, a flock of sheep, were devoured, says the Florentine historian, by these rapacious wolves. But when their pride and avarice had exhausted the patience of the Romans, a confraternity of the Virgin Mary protected or avenged the republic: the bell of the Capitol was again tolled, the nobles in arms trembled in the presence of an unarmed multitude; and of the two senators, Colonna escaped from the window of the palace, and Ursini was stoned at the foot of the altar. The dangerous office of tribune was successively occupied by two plebeians, Cerroni and Baroncelli: The mildness of Cerroni was unequal to the times; and after a faint struggle, he retired with a fair reputation and a decent fortune to the comforts of rural life. Devoid of eloquence or genius, Baroncelli was distinguished by a resolute spirit: he spoke

[40] Matteo Villani describes the origin, character, and death of this count of Minorbino, a man *da natura inconstante e senza fede*, whose grandfather, a crafty notary, was enriched and ennobled by the spoils of the Saracens of Nocera (L. vi. c. 102, 103.). See his imprisonment, and the efforts of Petrarch, tom. ii. p. 140—151.

the language of a patriot, and trod in the footsteps of tyrants; his suspicion was a sentence of death, and his own death was the reward of his cruelties. Amidst the public misfortunes, the faults of Rienzi were forgotten; and the Romans sighed for the peace and prosperity of the good estate (50).

After an exile of seven years, the first deliverer was again restored to his country. In the disguise of a monk or a pilgrim, he escaped from the castle of St. Angelo, implored the friendship of the king of Hungary at Naples, tempted the ambition of every bold adventurer, mingled at Rome with the pilgrims of the jubilee, lay concealed among the hermits of the Apennine, and wandered through the cities of Italy, Germany, and Bohemia. His person was invisible, his name was yet formidable; and the anxiety of the court of Avignon supposes, and even magnifies, his personal merit. The emperor Charles the Fourth gave audience to a stranger, who frankly revealed himself as the tribune of the republic; and astonished an assembly of ambassadors and princes, by the eloquence of a patriot and the visions of a prophet, the downfall of tyranny and the kingdom of the Holy Ghost (51). Whatever had been his hopes, Rienzi found himself a captive; but he supported a character of independence and dignity, and obeyed, as his own choice, the irresistible summons of the supreme pontiff. The zeal of Petrarch, which had been cooled by the unworthy conduct, was rekindled by the sufferings and the presence, of his friend; and he boldly complains of the times, in which the saviour of Rome was delivered by her emperor into the hands of her bishop. Rienzi was transported slowly, but in safe custody, from Prague to Avignon: his entrance into the city was that of a malefactor; in his prison he was chained by the leg; and four cardinals were named to inquire into the crimes of heresy and rebellion. But his trial and condemnation would have involved some questions, which it was more prudent to leave under the veil of mystery: the temporal supremacy of the popes; the duty of residence; the civil and ecclesiastical privileges of the clergy and people of Rome. The reigning pontiff well deserved the appellation of *Clement*: the strange vicissitudes and magnanimous spirit of the captive excited his pity and esteem; and Petrarch believes that he respected in the hero the name and sacred character of a poet (52).

Adventures of
Rienzi.

A prisoner at
Avignon,
A. D. 1351.

[50] The troubles of Rome, from the departure to the return of Rienzi, are related by Matteo Villani (l. ii. c. 47. l. iii. c. 33. 57. 78.) and Thomas Fortificora (l. iii. c. 1-4.). I have slightly passed over these secondary characters, who imitated the original tribune.

[51] These visions, of which the friends and enemies of Rienzi seem alike ignorant, are surely magnified by the zeal of Pollastore, a Dominican inquisitor (Rer. Ital. tom. xxv. c. 36. p. 819.). Had the tribune taught, that Christ was succeeded by the Holy Ghost, that the tyranny of the popes would be abolished, he might have been convicted of heresy and treason, without offending the Roman people.

[52] The astonishment, the envy almost, of Petrarch is a proof, if not of the truth of this incredible fact, at least of his own veracity. The abbé de Sade (*Mémoires*, tom. iii. p. 242.) quotes the sixth epistle of the sixth book of Petrarch, but it is of the royal MS. which he consulted, and not of the ordinary Basil edition (p. 929.).

Rienzi was indulged with an easy confinement and the use of books; and in the assiduous study of Livy and the Bible, he sought the cause and the consolation of his misfortunes.

Rienzi,
senator of
Rome,
A. D. 1354.

The succeeding pontificate of Innocent the Sixth opened a new prospect of his deliverance and restoration; and the court of Avignon was persuaded, that the successful rebel could alone appease and reform the anarchy of the metropolis. After a solemn profession of fidelity, the Roman tribune was sent into Italy, with the title of senator; but the death of Baroncelli appeared to supersede the use of his mission; and the legate, cardinal Alborno (53), a consummate statesman, allowed him with reluctance, and without aid, to undertake the perilous experiment. His first reception was equal to his wishes: the day of his entrance was a public festival; and his eloquence and authority revived the laws of the good estate. But this momentary sunshine was soon clouded by his own vices and those of the people: in the Capitol, he might often regret the prison of Avignon; and after a second administration of four months, Rienzi was massacred in a tumult which had been fomented by the Roman barons. In the society of the Germans and Bohemians, he is said to have contracted the habits of intemperance and cruelty: adversity had chilled his enthusiasm, without fortifying his reason or virtue; and that youthful hope, that lively assurance, which is the pledge of success, was now succeeded by the cold impotence of distrust and despair. The tribune had reigned with absolute dominion, by the choice, and in the hearts, of the Romans: the senator was the servile minister of a foreign court; and while he was suspected by the people, he was abandoned by the prince. The legate Alborno, who seemed desirous of his ruin, inflexibly refused all supplies of men and money: a faithful subject could no longer presume to touch the revenues of the apostolical chamber; and the first idea of a tax was the signal of clamour and sedition. Even his justice was tainted with the guilt or reproach of selfish cruelty: the most virtuous citizen of Rome was sacrificed to his jealousy; and in the execution of a public robber, from whose purse he had been assisted, the magistrate too much forgot, or too much remembered, the obligations of the debtor (54). A civil war exhausted his treasures, and the patience of the city: the Colonna maintained their hostile station at Palestrina; and his mercenaries soon despised a leader whose ignorance and fear were envious of all subordinate

[53] Agidius, or Giles Alborno, a noble Spaniard, archbishop of Toledo, and cardinal legate in Italy [A. D. 1353—1367], restored, by his arms and counsels, the temporal dominion of the popes. His life has been separately written by Sepúlveda; but Dryden could not reasonably suppose, that his name, or that of Wolsey, had reached the ears of the *Muñu* in Don Sebastian.

[54] From Matteo Villani and Fortiflocca, the P. du Cerceau (p. 344—391.) has extracted the life and death of the chevalier Montreal, the life of a robber and the death of an hero. At the head of a free company, the first that desolated Italy, he became rich and formidable: he had money in all the banks,—60,000 ducats in Padua alone.

merit. In the death as in the life of Rienzi, the hero and the coward were strangely mingled. When the Capitol was invested by a furious multitude, when he was basely deserted by his civil and military servants, the intrepid senator, waving the banner of liberty, presented himself on the balcony, addressed his eloquence to the various passions of the Romans, and laboured to persuade them, that in the same cause himself and the republic must either stand or fall. His oration was interrupted by a volley of imprecations and stones; and after an arrow had transpierced his hand, he sunk into abject despair, and fled weeping to the inner chambers, from whence he was let down by a sheet before the windows of the prison. Destitute of aid or hope, he was besieged till the evening: the doors of the Capitol were destroyed with axes and fire; and while the senator, attempted to escape in a plebeian habit, he was discovered and dragged to the platform of the palace, the fatal scene of his judgments and executions. A whole hour, without voice or motion, he stood amidst the multitude half naked and half dead; their rage was hushed into curiosity and wonder: the last feelings of reverence and compassion yet struggled in his favour; and they might have prevailed, if a bold assassin had not plunged a dagger in his breast. He fell senseless with the first stroke: the impotent revenge of his enemies inflicted a thousand wounds: and the senator's body was abandoned to the dogs, to the Jews, and to the flames. Posterity will compare the virtues and failings of this extraordinary man; but in a long period of anarchy and servitude, the name of Rienzi has often been celebrated as the deliverer of his country, and the last of the Roman patriots (55).

His death,
A. D. 1354,
Sept. 8.

The first and most generous wish of Petrarch was the restoration of a free republic; but after the exile and death of his plebeian hero, he turned his eyes from the tribune, to the king, of the Romans. The Capitol was yet stained with the blood of Rienzi, when Charles the Fourth descended from the Alps to obtain the Italian and Imperial crowns. In his passage through Milan he received the visit, and repaid the flattery, of the poet-laureat; accepted a medal of Augustus; and promised, without a smile, to imitate the founder of the Roman monarchy. A false application of the fables and maxims of antiquity was the source of the hopes and disappointments of Petrarch; yet he could not overlook the difference of times and characters; the immeasurable distance between the first Cæsars and a Bohemian prince, who by the favour of the clergy had been elected the titular head of the German aristocracy. Instead of restoring to Rome her glory and her provinces, he had bound

Petrarch
invites and
upbraids the
emperor
Charles IV.
A. D. 1355,
January—
May.

[55] The exile, second government, and death of Rienzi, are minutely related by the anonymous Roman, who appears neither his friend nor his enemy (l. iii. c. 12—25.). Petrarch, who loved the tribune, was indifferent to the fate of the senator.

himself, by a secret treaty with the Pope, to evacuate the city on the day of his coronation; and his shameful retreat was pursued by the reproaches of the patriotic bard (56).

He solicits
the popes of
Avignon to
fix their
residence at
Rome.

After the loss of liberty and empire, his third and more humble wish was to reconcile the shepherd with his flock; to recall the Roman bishop to his ancient and peculiar diocese. In the fervour of youth, with the authority of age, Petrarch addressed his exhortations to five successive popes, and his eloquence was always inspired by the enthusiasm of sentiment and the freedom of language (57). The son of a citizen of Florence invariably preferred the country of his birth to that of his education; and Italy, in his eyes, was the queen and garden of the world. Amidst her domestic factions, she was doubtless superior to France both in art and science, in wealth and politeness; but the difference could scarcely support the epithet of barbarous, which he promiscuously bestows on the countries beyond the Alps. Avignon, the mystic Babylon, the sink of vice and corruption, was the object of his hatred and contempt; but he forgets that her scandalous vices were not the growth of the soil, and that in every residence they would adhere to the power and luxury of the papal court. He confesses, that the successor of St. Peter is the bishop of the universal church; yet it was not on the banks of the Rhône, but of the Tiber, that the apostle had fixed his everlasting throne: and while every city in the Christian world was blessed with a bishop, the metropolis alone was desolate and forlorn. Since the removal of the Holy See, the sacred buildings of the Lateran and the Vatican, their altars and their saints, were left in a state of poverty and decay; and Rome was often painted under the image of a disconsolate matron, as if the wandering husband could be reclaimed by the homely portrait of the age and infirmities of his weeping spouse (58). But the cloud which hung over the seven hills would be dispelled by the presence of their lawful sovereign: eternal fame, the prosperity of Rome, and the peace of Italy, would be the recompense of the pope who should dare to embrace this generous resolution. Of the five whom Petrarch exhorted, the three first, John the Twenty-second,

[56] The hopes and the disappointment of Petrarch are agreeably described in his own words by the French biographer (*Mémoires*, tom. iii. p. 375—413.); but the deep, though secret wound, was the coronation of Zanobi the poet-laureat, by Charles IV.

[57] See in his accurate and amusing biographer, the application of Petrarch and Boccaccio to Benedict XII. in the year 1334 (*Mémoires*, tom. i. p. 264—266.), to Clement VI. in 1342 (tom. ii. p. 45—47.), and to Urban V. in 1366 (tom. iii. p. 577—601.): his praise (p. 711—715.) and excuse (p. 771.) of the last of these pontiffs. His angry controversy on the respective merits of France and Italy may be found Opp. p. 1068—1069.

[58] Squalida sed quoniam facies, neglectaque culta
Censaries; multaque malis lassata senectus
Eripuit solitam effigiem: vetus accipe nomen;
Roma vacor.

(*Carmin.* l. 2. p. 37.)

He spins this allegory beyond all measure or patience. The Epistles to Urban V. in prose are more simple and persuasive (*Senilium*, l. vii. p. 811—827. l. ix. epist. l. p. 844—854.).

Benedict the Twelfth, and Clement the Sixth, were importuned or amused by the boldness of the orator; but the memorable change which had been attempted by Urban the Fifth was finally accomplished by Urban the Eleventh. The execution of their design was opposed by weighty and almost insuperable obstacles. A king of France, who had deserved the epithet of wise, was unwilling to release them from a local dependence: the cardinals, for the most part his subjects, were attached to the language, manners, and climate, of Avignon; to their stately palaces; above all, to the wines of Burgundy. In their eyes, Italy was foreign or hostile; and they reluctantly embarked at Marseilles, as if they had been sold or banished into the land of the Saracens. Urban the Fifth resided three years in the Vatican with safety and honour: his sanctity was protected by a guard of two thousand horse; and the king of Cyprus, the queen of Naples, and the emperors of the East and West, devoutly saluted their common father in the chair of St. Peter. But the joy of Petrarch and the Italians was soon turned into grief and indignation. Some reasons of public or private moment, his own impatience or the prayers of the cardinals, recalled Urban to France; and the approaching election was saved from the tyrannic patriotism of the Romans. The powers of heaven were interested in their cause: Bridget of Sweden, a saint and pilgrim, disapproved the return, and foretold the death, of Urban the Fifth; the migration of Gregory the Eleventh was encouraged by St. Catherine of Sienna, the spouse of Christ and ambassadress of the Florentines; and the popes themselves, the great masters of human credulity, appear to have listened to these visionary females (59). Yet those celestial admonitions were supported by some arguments of temporal policy. The residence of Avignon had been invaded by hostile violence: at the head of thirty thousand robbers, an hero had extorted ransom and absolution from the vicar of Christ and the sacred college; and the maxim of the French warriors, to spare the people and plunder the church, was a new heresy of the most dangerous import (60). While the pope was driven from Avignon, he was strenuously invited to Rome. The senate and people acknowledged him as their lawful sovereign, and laid at his feet the keys of the gates, the bridges, and the fortresses; of the quarter at least beyond the Tiber (61). But

Return of
Urban V.
A. D. 1367,
October 16—
A. D. 1370,
April 17.

Final return
of
Gregory XI.
A. D. 1377,
Jan. 17.

[59] I have not leisure to expatiate on the legends of St. Bridget or St. Catherine, the last of which might furnish some amusing stories. Their effect on the mind of Gregory XI. is attested by the last solemn words of the dying pope, who admonished the assistants, *at evertent ab hominibus, sive viris, sive mulieribus, sub specie religionis loquentibus visiones sui capitis, quia per tales ipse seductus, &c.* (Bulæ. Not. ad Vit. Pap. Avenionensem, tom. i. p. 1224.).

[60] This predatory expedition is related by Froissard (Chronique, tom. i. p. 230.), and is the life of Du Guesclin (Collection Générale des Mémoires Historiques, tom. ix. c. 16. p. 107—113.). As early as the year 1261 the court of Avignon had been molested by similar freebooters, who afterwards passed the Alps (Mémoires sur Pétrarque, tom. iii. p. 563—569.).

[61] Henry alleges, from the annals of Odericus Raynaldus, the original treaty which was signed the 21st of December, 1376, between Gregory XI. and the Romans (Hist. Ecclesiæ. tom. xx. p. 275.).

the nations as the true and rightful vicar of Christ. Their first choice, an involuntary and illegal act, was annulled by the fear of death and the menaces of the Romans; and their complaint is justified by the strong evidence of probability and fact. The twelve French cardinals, above two thirds of the votes, were masters of the election; and whatever might be their provincial jealousies, it cannot fairly be presumed that they would have sacrificed their right and interest to a foreign candidate, who would never restore them to their native country. In the various, and often inconsistent, narratives (66), the shades of popular violence are more darkly or faintly coloured; but the licentiousness of the seditious Romans was inflamed by a sense of their privileges, and the danger of a second emigration. The conclave was intimidated by the shouts, and encompassed by the arms, of thirty thousand rebels; the bells of the Capitol and St. Peter's rang an alarm; "Death, or an Italian pope!" was the universal cry; the same threat was repeated by the twelve bannerets or chiefs of the quarters, in the form of charitable advice; some preparations were made for burning the obstinate cardinals; and had they chosen a Transalpine subject, it is probable that they would never have departed alive from the Vatican. The same constraint imposed the necessity of dissembling in the eyes of Rome and of the world: the pride and cruelty of Urban presented a more inevitable danger; and they soon discovered the features of the tyrant, who could walk in his garden and recite his breviary, while he heard from an adjacent chamber six cardinals groaning on the rack. His inflexible zeal, which loudly censured their luxury and vice, would have attached them to the stations and duties of their parishes at Rome; and had he not fatally delayed a new promotion, the French cardinals would have been reduced to an helpless minority in the sacred college. For these reasons, and in the hope of repassing the Alps, they rashly violated the peace and unity of the church; and the merits of their double choice are yet agitated in the Catholic schools (67). The vanity, rather than the interest, of the nation determined the court and clergy of France (68). The states of Savoy, Sicily, Cyprus, Arragon, Castille, Navarre, and Scotland, were inclined by their example and authority to the obe-

[66] In the first book of the *Histoire du Concile de Pise*, M. Lenfant has abridged and compared the original narratives of the adherents of Urban and Clement, of the Italians and Germans, the French and Spaniards. The latter appear to be the most active and eloquent, and every fact and word in the original lives of Gregory XI. and Clement VII. are supported in the notes of their editor Baluze.

[67] The ordinal numbers of the popes seem to decide the question against Clement VII. and Benedict XIII. who are boldly stigmatised as antipopes by the Italians, while the French are content with authorities and reasons to plead the cause of doubt and toleration (Baluze in *Præfat.*). It is singular, or rather it is not singular, that saints, visions, and miracles, should be common to both parties.

[68] Baluze strenuously labours (Not. p. 1271—1280.) to justify the pure and pious motives of Charles V. king of France: he refused to hear the arguments of Urban; but were not the Urbanists equally deaf to the reasons of Clement, &c.?

dience of Clement the Seventh, and, after his decease, of Benedict the Thirteenth. Rome and the principal states of Italy, Germany, Portugal, England (69), the Low Countries, and the kingdoms of the North, adhered to the prior election of Urban the Sixth, who was succeeded by Boniface the Ninth, Innocent the Seventh, and Gregory the Twelfth.

Great schism
of the West,
A. D.
1378—1418.

Calamities of
Rome.

From the banks of the Tiber and the Rhône, the hostile pontiffs encountered each other with the pen and the sword: the civil and ecclesiastical order of society was disturbed; and the Romans had their full share of the mischiefs of which they may be arraigned as the primary authors (70). They had vainly flattered themselves with the hope of restoring the seat of the ecclesiastical monarchy, and of relieving their poverty with the tributes and offerings of the nations; but the separation of France and Spain diverted the stream of lucrative devotion; nor could the loss be compensated by the two jubilees which were crowded into the space of ten years. By the avocations of the schism, by foreign arms, and popular tumults, Urban the Sixth and his three successors were often compelled to interrupt their residence in the Vatican. The Colonna and Ursini still exercised their deadly feuds: the bannerets of Rome asserted and abused the privileges of a republic: the vicars of Christ, who had levied a military force, chastised their rebellion with the gibbet, the sword, and the dagger; and, in a friendly conference, eleven deputies of the people were perfidiously murdered and cast into the street. Since the invasion of Robert the Norman, the Romans had pursued their domestic quarrels without the dangerous interposition of a stranger. But in the disorders of the schism, an aspiring neighbour, Ladislaus king of Naples; alternately supported and betrayed the pope and the people: by the former he was declared *gonfalonier*, or general, of the church, while the latter submitted to his choice the nomination of their magistrates. Besieging Rome by land and water, he thrice entered the gates as a Barbarian conqueror; profaned the altars, violated the virgins, pillaged the merchants, performed his devotions at St. Peter's, and left a garrison in the castle of St. Angelo. His arms were sometimes unfortunate, and to a delay of three days he was indebted for his life and crown: but Ladislaus triumphed in his turn; and it was only his premature death that could save the metropolis and the ecclesiastical state from the ambitious conqueror, who had assumed the title, or at least the powers, of king of Rome (71).

[69] An epistle, or declamation, in the name of Edward III. (Baker, Vit. Pop. Avendon. tom. i. p. 553.) displays the zeal of the English action against the Clementines. Nor was their zeal confined to words: the bishop of Norwich led a crusade of 60,000 bigots beyond sea (Horn's History, vol. iii. p. 57, 58.).

[70] Besides the general historians, the Diaries of Delphicus Gentilis, Peter Anselmus, and Stephen Infessura, in the great Collection of Worstori, represent the state and misfortunes of Rome.

[71] It is supposed by Guazzo (tom. iii. p. 292.) that he styled himself *Rex Romæ*, a title

Negotiations
for peace and
union,
A. D.
1372-1407.

I have not undertaken the ecclesiastical history of the schism; but Rome, the object of these last chapters, is deeply interested in the disputed succession of her sovereigns. The first counsels for the peace and union of Christendom arose from the university of Paris, from the faculty of the Sorbonne, whose doctors were esteemed, at least in the Gallican church, as the most consummate masters of theological science (72). Prudently waving all invidious inquiry into the origin and merits of the dispute, they proposed, as an healing measure, that the two pretenders of Rome and Avignon should abdicate at the same time, after qualifying the cardinals of the adverse factions to join in a legitimate election; and that the nations should *subtract* (73) their obedience, if either of the competitors preferred his own interest to that of the public. At each vacancy, these physicians of the church deprecated the mischiefs of an hasty choice; but the policy of the conclave and the ambition of its members were deaf to reason and entreaties; and whatsoever promises were made, the pope could never be bound by the oaths of the cardinal. During fifteen years, the pacific designs of the university were eluded by the arts of the rival pontiffs, the scruples or passions of their adherents, and the vicissitudes of French factions, that ruled the insanity of Charles the Sixth. At length a vigorous resolution was embraced; and a solemn embassy, of the titular patriarch of Alexandria, two archbishops, five bishops, five abbots, three knights, and twenty doctors, was sent to the courts of Avignon and Rome, to require, in the name of the church and king, the abdication of the two pretenders, of Peter de Luna, who styled himself Benedict the Thirteenth, and of Angelo Corrario, who assumed the name of Gregory the Twelfth. For the ancient honour of Rome, and the success of their commission, the ambassadors solicited a conference with the magistrates of the city, whom they gratified by a positive declaration, that the most Christian king did not entertain a wish of transporting the holy see from the Vatican, which he considered as the genuine and proper seat of the successor of St. Peter. In the name of the senate and people, an eloquent Roman asserted their desire to co-operate in the union of the church, deplored the temporal and spiritual calamities of the long schism, and requested the protection of France against the arms of the king of Naples. The answers of Benedict and Gregory

unknown to the world since the expulsion of Tarquin. But a nearer inspection has justified the reading of Rex Roma, of Rama, an obscure kingdom annexed to the crown of Hungary.

(72) The leading and decisive part which France assumed in the schism is stated by Peter de Pais in a separate history, extracted from authentic records, and inserted in the seventh volume of the last and best edition of his friend Thuanus (P. xi. p. 110-184.).

(73) Of this measure, John Gerson, a stout doctor, was the author or the champion. The proceedings of the university of Paris and the Gallican church were often prompted by his advice, and are expressly displayed in his theological writings, of which Le Clerc (Bibliothèque Choisie, tom. x. p. 1-78) has given a valuable extract. John Gerson acted an important part in the councils of Fian and Constance.

were alike edifying and alike deceitful; and, in evading the demand of their abdication, the two rivals were animated by a common spirit. They agreed on the necessity of a previous interview; but the time, the place, and the manner, could never be ascertained by mutual consent. "If the one advances," says a servant of Gregory, "the other retreats; the one appears an animal fearful of the land, the other a creature apprehensive of the water. And thus, for a short remnant of life and power, will these aged priests endanger the peace and salvation of the Christian world (74)."

Council of
Pisa,
A. D. 1409.

The Christian world was at length provoked by their obstinacy and fraud: they were deserted by their cardinals, who embraced each other as friends and colleagues; and their revolt was supported by a numerous assembly of prelates and ambassadors. With equal justice, the council of Pisa deposed the popes of Rome and Avignon; the conclave was unanimous in the choice of Alexander the Fifth, and his vacant seat was soon filled by a similar election of John the Twenty-third, the most profligate of mankind. But instead of extinguishing the schism, the rashness of the French and Italians had given a third pretender to the chair of St. Peter. Such new claims of the synod and conclave were disputed; three kings, of Germany, Hungary, and Naples, adhered to the cause of Gregory the Twelfth: and Benedict the Thirteenth, himself a Spaniard, was acknowledged by the devotion and patriotism of that powerful nation. The rash proceedings of Pisa were corrected by the council of Constance; the emperor Sigismond acted a conspicuous part as the advocate or protector of the Catholic church; and the number and weight of civil and ecclesiastical members might seem to constitute the states-general of Europe. Of the three popes, John the Twenty-third was the first victim: he fled, and was brought back a prisoner: the most scandalous charges were suppressed; the vicar of Christ was only accused of piracy, murder, rape, sodomy, and incest; and after subscribing his own condemnation, he expiated in prison the imprudence of trusting his person to a free city beyond the Alps. Gregory the Twelfth, whose obedience was reduced to the narrow precincts of Rimini, descended with more honour from the throne; and his ambassador convened the session, in which he renounced the title and authority of lawful pope. To vanquish the obstinacy of Benedict the Thirteenth or his adherents, the emperor in person undertook a journey from Constance to Perpignan. The kings of Castille, Arragon, Navarre, and Scotland, obtained an equal and honourable treaty: with the concurrence of the Spaniards, Bo-

Council of
Constance,
A. D.
1414—1418.

[74] Leonardo Bruni Arretinus, one of the revivers of classic learning in Italy, who, after serving many years as secretary in the Roman court, retired to the honourable office of chanceller of the republic of Florence (Fabric. Biblioth. mediæ ævi, tom. i. p. 290.). Lefant has given the version of this curious epistle (Concile de Pise, tom. i. p. 192—195.).

nedict was deposed by the council; but the harmless old man was left in a solitary castle to excommunicate twice each day the rebel kingdoms which had deserted his cause. After thus eradicating the remains of the schism, the synod of Constance proceeded with slow and cautious steps to elect the sovereign of Rome and the head of the church. On this momentous occasion, the college of twenty-three cardinals was fortified with thirty deputies; six of whom were chosen in each of the five great nations of Christendom, — the Italian, the German, the French, the Spanish, and the English (75): the interference of strangers was softened by their generous preference of an Italian and a Roman; and the hereditary, as well as personal, merit of Otho Colonna recommended him to the conclave. Rome accepted with joy and obedience the noblest of her sons; the ecclesiastical state was defended by his powerful family; and the elevation of Martin the Fifth is the æra of the restoration and establishment of the popes in the Vatican (76).

Election of
Martin V.

The royal prerogative of coining money, which had been exercised near three hundred years by the senate, was first resumed by Martin the Fifth (77), and his image and superscription introduce the series of the papal medals. Of his two immediate successors, Eugenius the Fourth was the last pope expelled by the tumults of the Roman people (78), and Nicholas the Fifth, the last who was importuned by the presence of a Roman emperor (79). I. The

Martin V.
A. D. 1455.

Eugenius IV.
A. D. 1451.

Nicholas V.
A. D. 1447.

[75] I cannot overlook this great national cause, which was vigorously maintained by the English ambassadors against those of France. The latter contended, that Christendom was essentially distributed into the four great nations and votes, of Italy, Germany, France, and Spain; and that the lesser kingdoms (such as England, Denmark, Portugal, &c.) were comprehended under one or other of these great divisions. The English asserted, that the British islands, of which they were the head, should be considered as a fifth and co-ordinate nation, with an equal vote; and every argument of truth or equity was introduced to exalt the dignity of their country. Including England, Scotland, Wales, the four kingdoms of Ireland, and the Orkneys, the British islands are decorated with eight royal crowns, and discriminated by four or five languages, English, Welsh, Cornish, Scotch, Irish, &c. The greatest island from north to south measures 800 miles, or 40 days' journey; and England alone contains 32 counties, and 32,000 parish churches, (a bold account!) besides cathedrals, colleges, priories, and hospitals. They celebrate the mission of St. Joseph of Arimathea, the birth of Constantine, and the legatine powers of the two primates, without forgetting the testimony of Bartholomæ de Glanville (A. D. 1366), who reckons only four Christian kingdoms, 1. of Rome, 2. of Constantinople, 3. of Ireland, which had been transferred to the English monarchs, and, 4. of Spain. Our countrymen prevailed in the council, but the victories of Henry V. added much weight to their arguments. The adverse pleadings were found at Constance by Sir Robert Wingfield, ambassador from Henry VIII. to the emperor Maximilian I. and by him printed in 1517 at Louvain. From a Leipzig MS. they are more correctly published in the Collection of Von der Hardt, tom. v.; but I have only seen Lenfant's abstract of these acts (Concile de Constance, tom. ii. p. 447. 453. &c.).

[76] The histories of the three successive councils, Pisa, Constance, and Basil, have been written with a tolerable degree of candour, industry, and elegance, by a Protestant minister, M. Lenfant, who retired from France to Berlin. They form six volumes in quarto; and as Basil is the worst, so Constance is the best, part of the Collection.

[77] See the xxvith Dissertation of the Antiquities of Muratori, and the 1st Instruction of the Science des Médailles of the Père Joubert and the Baron de la Martini. The Metallic History of Martin V. and his successors has been composed by two monks, Moulinet a Frenchman, and Bonanni an Italian: but I understand, that the first part of the series is restored from more recent coins.

[78] Besides the Lives of Eugenius IV. (Rerum Italicarum, tom. iii. P. I. p. 869. and tom. xxi. p. 256.), the Diaries of Paul Petroni and Stephen Infessura are the best original evidence for the revolt of the Romans against Eugenius IV. The former, who lived at the time and on the spot, speaks the language of a citizen, guilly afraid of princely and popular tyranny.

[79] The coronation of Frederic III. is described by Lenfant (Concile de Bâle, tom. ii. p. 276—283.) from Aneas Sylvius, a spectator and actor in that splendid scene.

Last revolt of
Rome,
A. D. 1434,
May 29—
October 20.

conflict of Eugenius with the fathers of Basil, and the weight or apprehension of a new excise, emboldened and provoked the Romans to usurp the temporal government of the city. They rose in arms, elected seven governors of the republic, and a constable of the Capitol; imprisoned the pope's nephew; besieged his person in the palace; and shot volleys of arrows into his bark as he escaped down the Tiber in the habit of a monk. But he still possessed in the castle of St. Angelo a faithful garrison and a train of artillery: their batteries incessantly thundered on the city, and a bullet more dexterously pointed broke down the barricade of the bridge, and scattered with a single shot the heroes of the republic. Their constancy was exhausted by a rebellion of five months. Under the tyranny of the Ghibeline nobles, the wisest patriots regretted the dominion of the church; and their repentance was unanimous and effectual. The troops of St. Peter again occupied the Capitol; the magistrates departed to their homes; the most guilty were executed or exiled; and the legate, at the head of two thousand foot and four thousand horse, was saluted as the father of the city. The synods of Ferrara and Florence, the fear or resentment of Eugenius, prolonged his absence: he was received by a submissive people; but the pontiff understood from the acclamations of his triumphal entry, that to secure their loyalty and his own repose, he must grant without delay the abolition of the odious excise. II. Rome was restored, adorned, and enlightened, by the peaceful reign of Nicholas the Fifth. In the midst of these laudable occupations, the pope was alarmed by the approach of Frederic the Third of Austria; though his fears could not be justified by the character or the power of the Imperial candidate. After drawing his military force to the metropolis, and imposing the best security of oaths (80) and treaties, Nicholas received with a smiling countenance the faithful advocate and vassal of the church. So tame were the times, so feeble was the Austrian, that the pomp of his coronation was accomplished with order and harmony: but the superfluous honour was so disgraceful to an independent nation, that his successors have excused themselves from the toilsome pilgrimage to the Vatican; and rest their Imperial title on the choice of the electors of Germany.

Last
coronation of
a German
emperor,
Frederic III.
A. D. 1452,
March 19.

The statutes
and
government
of Rome.

A citizen has remarked, with pride and pleasure, that the king of the Romans, after passing with a slight salute the cardinals and prelates who met him at the gate, distinguished the dress and person of the senator of Rome; and in this last farewell, the pageants of the empire and the republic were clasped in a friendly em-

[80] The oath of fidelity imposed on the emperor by the pope is recorded and sanctified in the Clementines (l. ii. tit. ix.); and *Woss Sylvius*, who objects to this new demand, could not suppose, that in a few years he should ascend the throne, and imbrue the maxims, of Boniface VIII.

brace (81). According to the laws of Rome (82), her first magistrate was required to be a doctor of laws, an alien, of a place at least forty miles from the city; with whose inhabitants he must not be connected in the third canonical degree of blood or alliance. The election was annual: a severe scrutiny was instituted into the conduct of the departing senator; nor could he be recalled to the same office till after the expiration of two years. A liberal salary of three thousand florins was assigned for his expense and reward; and his public appearance represented the majesty of the republic. His robes were of gold brocade or crimson velvet, or in the summer season of a lighter silk: he bore in his hand an ivory sceptre; the sound of trumpets announced his approach; and his solemn steps were preceded at least by four lictors or attendants, whose red wands were enveloped with bands or streamers of the golden colour or livery of the city. His oath in the Capitol proclaims his right and duty, to observe and assert the laws, to control the proud, to protect the poor, and to exercise justice and mercy within the extent of his jurisdiction. In these useful functions he was assisted by three learned strangers; the two *collaterals*, and the judge of criminal appeals: their frequent trials of robberies, rapes, and murders, are attested by the laws; and the weakness of these laws connives at the licentiousness of private feuds and armed associations for mutual defence. But the senator was confined to the administration of justice: the Capitol, the treasury, and the government of the city and its territory, were entrusted to the three *conservators*, who were changed four times in each year: the militia of the thirteen regions assembled under the banners of their respective chiefs, or *caporioni*; and the first of these was distinguished by the name and dignity of the *prior*. The popular legislature consisted of the secret and the common councils of the Romans. The former was composed of the magistrates and their immediate predecessors, with some fiscal and legal officers, and three classes of thirteen, twenty-six, and forty, counsellors; amounting in the whole to about one hundred and twenty persons. In the common council all male citizens had a right to vote; and the value of their privilege was enhanced by the care with which any foreigners were prevented from usurping the title and character of Romans. The tumult of a democracy was checked by wise and jealous precautions: except the magistrates, none could propose a question; none were permitted to

[81] *Lo senatore di Roma, vestito di broccato con quella berretta, e con quelle maniche, et ornamenti di pelle, co' quali va alle feste di Testaccio e Ragusa, might escape the eye of Roccus Sylvius, but he is viewed with admiration and complacency by the Roman citizen (Diario di Stefano Infessura, p. 1133.).*

[82] See in the statutes of Rome, the *senator and three judges* (l. i. c. 2—14.), the *conservators* (l. i. c. 15, 16, 17: l. iii. c. 4.), the *caporioni* (l. i. c. 18. l. ii. c. 3.), the *secret council* (l. iii. c. 2.), the *common council* (l. iii. c. 3.). The title of *feuds, defences, acts of violence, &c.* is spread through many a chapter (c. 14—40.) of the second book.

speak, except from an open pulpit or tribunal; all disorderly acclamations were suppressed; the sense of the majority was decided by a secret ballot; and their decrees were promulgated in the venerable name of the Roman senate and people. It would not be easy to assign a period in which this theory of government has been reduced to accurate and constant practice, since the establishment of order has been gradually connected with the decay of liberty. But in the year one thousand five hundred and eighty, the ancient statutes were collected, methodised in three books, and adapted to present use, under the pontificate, and with the approbation, of Gregory the Thirteenth (83): this civil and criminal code is the modern law of the city; and, if the popular assemblies have been abolished, a foreign senator, with the three conservators, still resides in the palace of the Capitol (84). The policy of the Cæsars has been repeated by the popes; and the bishop of Rome affected to maintain the form of a republic, while he reigned with the absolute powers of a temporal, as well as a spiritual, monarch.

Conspiracy of
Porcario,
A. D. 1453,
January 9.

It is an obvious truth, that the times must be suited to extraordinary characters, and that the genius of Cromwell or Retz might now expire in obscurity. The political enthusiasm of Rienzi had exalted him to a throne; the same enthusiasm, in the next century, conducted his imitator to the gallows. The birth of Stephen Porcario was noble, his reputation spotless: his tongue was armed with eloquence, his mind was enlightened with learning; and he aspired, beyond the aim of vulgar ambition, to free his country and immortalise his name. The dominion of priests is most odious to a liberal spirit: every scruple was removed by the recent knowledge of the fable and forgery of Constantine's donation; Potarchus was now the oracle of the Italians; and as often as Porcario revolved the ode which describes the patriot and hero of Rome, he applied to himself the visions of the prophetic bard. His first trial of the popular feelings was at the funeral of Eugenius the Fourth: in an elaborate speech he called the Romans to liberty and arms; and they listened with apparent pleasure, till Porcario was interrupted and answered by a grave advocate, who pleaded for the church and state. By every jaw the seditious orator was guilty of treason; but the benevolence of the new pontiff, who viewed his character with pity and esteem, attempted by an honourable office to convert the patriot into a friend. The inflexible Roman returned from Anagni with

[83] *Statuta alma Urbis Romæ Auctoritate S. D. N. Gregorii XIII. Pont. Max. a Senatu Populoque Rom. reformata et edita.* Roma, 1580, in folio. The obsolete, repugnant statutes of antiquity were confounded in five books, and Lucas Patius, a lawyer and antiquarian, was appointed to act as the modern Tribonian. Yet I regret the old code, with the rugged crust of freedom and barbarism.

[84] In my time (1765), and in M. Grouley's (*Observations sur l'Italie*, tom. ii. p. 361.), the senator of Rome was M. Riccio, a noble Swede, and a proselyte to the Catholic faith. The pope's right to appoint the senator and the conservator is implied, rather than affirmed, in the statutes.

an increase of reputation and zeal; and, on the first opportunity, the games of the place Navona, he tried to inflame the casual dispute of some boys and mechanics into a general rising of the people. Yet the humane Nicholas was still averse to accept the forfeit of his life; and the traitor was removed from the scene of temptation to Bologna, with a liberal allowance for his support, and the easy obligation of presenting himself each day before the governor of the city. But Porcario had learned from the younger Brutus, that with tyrants no faith or gratitude should be observed: the exile declaimed against the arbitrary sentence; a party and a conspiracy were gradually formed: his nephew, a daring youth, assembled a band of volunteers; and on the appointed evening a feast was prepared at his house for the friends of the republic. Their leader, who had escaped from Bologna, appeared among them in a robe of purple and gold: his voice, his countenance, his gestures, bespoke the man who had devoted his life or death to the glorious cause. In a studied oration, he expatiated on the motives and the means of their enterprise; the name and liberties of Rome; the sloth and pride of their ecclesiastical tyrants; the active or passive consent of their fellow-citizens; three hundred soldiers, and four hundred exiles, long exercised in arms or in wrongs; the licence of revenge to edge their swords, and a million of ducats to reward their victory. It would be easy (he said), on the next day, the festival of the Epiphany, to seize the pope and his cardinals, before the doors, or at the altar, of St. Peter's; to lead them in chains under the walls of St. Angelo; to extort by the threat of their instant death a surrender of the castle; to ascend the vacant Capitol; to ring the alarm-bell; and to restore in a popular assembly the ancient republic of Rome. While he triumphed, he was already betrayed. The senator, with a strong guard, invested the house; the nephew of Porcario cut his way through the crowd; but the unfortunate Stephen was drawn from a chest, lamenting that his enemies had anticipated by three hours the execution of his design. After such manifest and repeated guilt, even the mercy of Nicholas was silent. Porcario, and nine of his accomplices, were hanged without the benefit of the sacraments; and, amidst the fears and invectives of the papal court, the Romans pitied, and almost applauded, these martyrs of their country (85). But their applause was mute, their pity ineffectual, their liberty for ever extinct; and, if they have since risen in a vacancy of the

[85] Besides the notices, though concise, narrative of Machiavel (*Istoria Fiorentina*, l. vi. Opere, tom. i. p. 210, 211. edit. Louisa, 1747, in 4to.), the Porcarian conspiracy is related in the Diary of Stephen Infessura (*Rer. Ital.* tom. iii. P. ii. p. 1134, 1135.), and in a separate tract by Leo Baptista Alberti (*Rer. Ital.* tom. xxv. p. 609—614.) It is amusing to compare the style and sentiments of the courtier and citizen. *Faciunt profecto quo . . . neque periculo horribilius, neque amicitia detestabilius, neque crudelitate fœtius, a quocumque perditissimo sapientis excogitatum sit . . . Perdetur la vita quell' huomo da bene, e amatore dello bene e libertà di Roma.*

throne or a scarcity of bread, such accidental tumults may be found in the bosom of the most abject servitude.

Last disorders
of the nobles
of Rome.

But the independence of the nobles, which was fomented by discord, survived the freedom of the commons, which must be founded in union. A privilege of rapine and oppression was long maintained by the barons of Rome; their houses were a fortress and a sanctuary; and the ferocious train of banditti and criminals whom they protected from the law, repaid the hospitality with the service of their swords and daggers. The private interest of the pontiffs, or their nephews, sometimes involved them in these domestic feuds. Under the reign of Sixtus the Fourth, Rome was distracted by the battles and sieges of the rival houses: after the conflagration of his palace, the protonotary Colonna was tortured and beheaded; and Savelli, his captive friend, was murdered on the spot, for refusing to join in the acclamations of the victorious Ursini (86). But the popes no longer trembled in the Vatican: they had strength to command, if they had resolution to claim, the obedience of their subjects; and the strangers, who observed these partial disorders, admired the easy taxes and wise administration of the ecclesiastical state (87).

The popes
acquire the
absolute
dominion of
Rome,
A. D.
1500, &c.

The spiritual thunders of the Vatican depend on the force of opinion: and if that opinion be supplanted by reason or passion, the sound may idly waste itself in the air; and the helpless priest is exposed to the brutal violence of a noble or a plebeian adversary. But after their return from Avignon, the keys of St. Peter were guarded by the sword of St. Paul. Rome was commanded by an impregnable citadel: the use of cannon is a powerful engine against popular seditions: a regular force of cavalry and infantry was enlisted under the banners of the pope: his ample revenues supplied the resources of war; and, from the extent of his domain, he could bring down on a rebellious city an army of hostile neighbours and loyal subjects (88). Since the union of the duchies of Ferrara and Urbino, the ecclesiastical state extends from the Mediterranean to the Adriatic, and from the confines of Naples to the banks of the

[86] The disorders of Rome, which were much inflamed by the partiality of Sixtus IV., are exposed in the *Diaries* of two spectators, Stephen Infamuri, and an anonymous citizen. See the troubles of the year 1484, and the death of the protonotary Colonna, in tom. iii. P. II. p. 1083, 1158.

[87] Est toute la terre de l'église troublée pour cette partialité (des Colannes et des Ursins), comme nous difions Luce et Grammont, ou en Hollande Home et Cahallan; et quand ce au seroit ce différend in terre de l'église seroit la plus heureuse habitation pour les sujets, qui soit dans tout le monde (car ils ne payent ni tailles ni guerres autres choses), et seroient toujours bien conduits (car toujours les papes sont sages et bien conseillés); mais tres souvent en advient de grands et cruels meurtres et pilleries.

[88] By the economy of Sixtus V. the revenue of the ecclesiastical state was raised to two millions and a half of Roman crowns (Vita, tom. ii. p. 294—296); and so regular was the military establishment, that in one month Clement VIII. could invade the duchy of Ferrara with three thousand horse and twenty thousand foot (tom. iii. p. 64.). Since that time (A. D. 1597), the papal arms are happily rested; but the revenue must have gained some nominal increase.*

* On the financial measures of Sixtus V. see Ranker, *Die Römischen Papste*, l. i. p. 459.—H.

Po; and as early as the sixteenth century, the greater part of that spacious and fruitful country acknowledged the lawful claims and temporal sovereignty of the Roman pontiffs. Their claims were readily deduced from the genuine, or fabulous, donations of the darker ages: the successive steps of their final settlement would engage us too far in the transactions of Italy, and even of Europe; the crimes of Alexander the Sixth, the martial operations of Julius the Second, and the liberal policy of Leo the Tenth, a theme which has been adorned by the pens of the noblest historians of the times (89). In the first period of their conquests, till the expedition of Charles the Eighth, the popes might successfully wrestle with the adjacent princes and states, whose military force was equal, or inferior, to their own. But as soon as the monarchs of France, Germany, and Spain, contended with gigantic arms for the dominion of Italy, they supplied with art the deficiency of strength; and concealed, in a labyrinth of wars and treaties, their aspiring views, and the immortal hope of chasing the Barbarians beyond the Alps. The nice balance of the Vatican was often subverted by the soldiers of the North and West, who were united under the standard of Charles the Fifth: the feeble and fluctuating policy of Clement the Seventh exposed his person and dominions to the conqueror; and Rome was abandoned seven months to a lawless army, more cruel and rapacious than the Goths and Vandals (90). After this severe lesson, the popes contracted their ambition, which was almost satisfied, resumed the character of a common parent, and abstained from all offensive hostilities, except in an hasty quarrel, when the vicar of Christ and the Turkish Sultan were armed at the same time against the kingdom of Naples (91). The French and Germans at length withdrew from the field of battle: Milan, Naples, Sicily, Sardinia, and the sea-coast of Tuscany, were firmly possessed by the Spaniards; and it became their interest to maintain the peace and dependence of Italy, which continued almost without disturbance from the middle of the sixteenth to the opening of the eighteenth century. The Vatican was swayed and protected by the religious policy of the Catholic king: his prejudice and interest disposed him in every dispute to support the prince against the people; and

[89] Born especially by Guicciardini and Machiavel; in the general history of the former, in the *Florentine history*, the *Prince*, and the political discourses of the latter. These, with their worthy imitations, Fra-Paolo and Davila, were justly esteemed the first histories of modern languages, till, in the present age, Scotland arose to dispute the prize with Italy herself.

[90] In the history of the Gothic siege, I have compared the Barbarians with the subjects of Charles V. (Vol. iv. p. 78—79.); on anticipation, which, like that of the Tartar conquests, I indulged with the less scruple, as I could scarcely hope to reach the constitution of my work.

[91] The ambitious and feeble hostilities of the Caraffa pope, Paul IV., may be seen in *Thomas* (l. xvii.—xviii.) and *Gianone* (tom. iv. p. 149—153.). Those Catholic bigots, Philip II. and the duke of Alva, presumed to separate the Roman prince from the vicar of Christ; yet the holy character, which would have sanctified his victory, was decently applied to protect his defeat.*

* But compare Ranke, *Die Römischen Päpste*, i. p. 129.—W.

instead of the encouragement, the aid, and the asylum, which they obtained from the adjacent states, the friends of liberty, or the enemies of law, were enclosed on all sides within the iron circle of despotism. The long habits of obedience and education subdued the turbulent spirit of the nobles and commons of Rome. The barons forgot the arms and factions of their ancestors, and insensibly became the servants of luxury and government. Instead of maintaining a crowd of tenants and followers, the produce of their estates was consumed in the private expenses, which multiply the pleasures, and diminish the power, of the lord (92). The Colonna and Ursini vied with each other in the decoration of their palaces and chapels; and their antique splendour was rivalled or surpassed by the sudden opulence of the papal families. In Rome the voice of freedom and discord is no longer heard; and, instead of the foaming torrent, a smooth and stagnant lake reflects the image of idleness and servitude.

The
ecclesiastical
government.

A Christian, a philosopher (93), and a patriot, will be equally scandalised by the temporal kingdom of the clergy; and the local majesty of Rome, the remembrance of her consuls and triumphs, may seem to embitter the sense, and aggravate the shame, of her slavery. If we calmly weigh the merits and defects of the ecclesiastical government, it may be praised in its present state, as a mild, decent, and tranquil system, exempt from the dangers of a minority, the sallies of youth, the expenses of luxury, and the calamities of war. But these advantages are overbalanced by a frequent, perhaps a septennial, election of a sovereign, who is seldom a native of the country: the reign of a young statesman of three-score, in the decline of his life and abilities, without hope to accomplish, and without children to inherit, the labours of his transitory reign. The successful candidate is drawn from the church, and even the convent; from the mode of education and life the most adverse to reason, humanity, and freedom. In the trammels of a servile faith, he has learned to believe because it is absurd, to revere all that is contemptible, and to despise whatever might deserve the esteem of a rational being; to punish error as a crime, to reward mortification and celibacy as the first of virtues; to place the saints of the kalendar (94) above the heroes of Rome and the sages of Athens; and to consider the missal, or the crucifix, as more useful instruments than the plough or the loom. In the office of nuncio,

[92] This gradual change of manners and expense is admirably explained by Dr. Adam Smith (*Wealth of Nations*, vol. i. p. 495—504.), who proves, perhaps too severely, that the most salutary efforts have flowed from the meanest and most selfish causes.

[93] Mr. Hume (*Hist. of England*, vol. i. p. 389.) too hastily concludes, that if the civil and ecclesiastical powers be united in the same person, it is of little moment whether he be styled prince or prelate, since the temporal character will always predominate.

[94] A Protestant may disdain the unworthy preference of St. Francis or St. Dominic, but he will not rashly condemn the zeal or judgment of Sixtus V. who placed the statues of the apostles, St. Peter and St. Paul, on the vacant columns of Trajan and Antonine.

or the rank of cardinal, he may acquire some knowledge of the world, but the primitive stain will adhere to his mind and manners: from study and experience he may suspect the mystery of his profession; but the sacerdotal artist will imbibe some portion of the bigotry which he inculcates. The genius of Sixtus the Fifth (95) burst from the gloom of a Franciscan cloister. In a reign of five years, he exterminated the outlaws and banditti, abolished the *profane* sanctuaries of Rome (96), formed a naval and military force, restored and emulated the monuments of antiquity, and after a liberal use and large increase of the revenue, left five millions of crowns in the castle of St. Angelo. But his justice was sullied with cruelty, his activity was prompted by the ambition of conquest: after his decease, the abuses revived; the treasure was dissipated; he entailed on posterity thirty-five new taxes and the venality of offices; and, after his death, his statue was demolished by an ungrateful, or an injured, people (97). The wild and original character of Sixtus the Fifth stands alone in the series of the pontiffs: the maxims and effects of their temporal government may be collected from the positive and comparative view of the arts and philosophy, the agriculture and trade, the wealth and population, of the ecclesiastical state. For myself, it is my wish to depart in charity with all mankind, nor am I willing, in these last moments, to offend even the pope and clergy of Rome (98).

SIXTUS V.
A. D.
1585—1590.

[95] A wandering Italian, Gregorio Leti, has given the *Vita di Sisto-Quinto* (Amstel. 1721, 3 vols. in 12mo.), a copious and amusing work, but which does not command our absolute confidence. Yet the character of the man, and the principal facts, are supported by the annals of Spondanus and Muratori (A. D. 1585—1590), and the contemporary history of the great Thuanus [l. lxxiii. c. 1, 2. l. lxxxiv. c. 10. l. c. c. 8.].

[96] These privileged places, the *quartieri* or *franchises*, were adopted from the Roman nobles by the foreign ministers. Julius II. had once abolished the abominandum et detestandum *franchitiarum* hujusmodi nomen; and after Sixtus V. they again revived. I cannot discern either the justice or magnanimity of Louis XIV. who, in 1687, sent his ambassador, the marquis de Lavardin, to Rome, with an armed force of a thousand officers, guards, and domestics, to maintain this ridiculous claim, and insult pope Innocent XI. in the heart of his capital (*Vita di Sisto V.* tom. iii. p. 260—278. Muratori, *Annali d'Italia*, tom. xv. p. 494—496. and Voltaire, *Siècle de Louis XIV.* tom. ii. c. 14. p. 58, 59.).

[97] This outrage produced a decree, which was inscribed on marble, and placed in the Capitol. It is expressed in a style of manly simplicity and freedom: *Si quis, sive privatus, sive magistratus gerens de collocanda viro pontifici statu mentionem facere ausit, legitimo S. P. Q. R. decreto in perpetuum infamis et publicorum munerum expertus este. MDIC. mense Augusto* (*Vita di Sisto V.* tom. iii. p. 469.). I believe that this decree is still observed, and I know that every monarch who deserves a statue should himself impose the prohibition.

[98] The histories of the church, Italy, and Christendom, have contributed to the chapter which I now conclude. In the original Lives of the Popes, we often discover the city and republic of Rome; and the events of the sixth and seventh centuries are preserved in the rude and domestic chronicles which I have carefully inspected, and shall recapitulate in the order of time.

1. *Monaldeschi* (Lodovico Boncomiti) *Fragmenta Annalium Roman.* A. D. 1328, in the *Scriptores Rerum Italicarum* of Muratori, tom. xii. p. 523. N. B. The credit of this fragment is somewhat hurt by a singular interpolation, in which the author relates his own death at the age of 115 years.

2. *Fragmenta Historiarum Romanarum* (vulgo *Thomas Portiforce*), in *Romanorum Dialecto vulgari* (A. D.

* The industry of M. Raabe has discovered the *romances*. See also M. Raabe's *Observations on the Life of Sixtus*, by Tempesti, h. iii. p. 317. time, from which Leti wrought up his amusing 324.—M.

CHAPTER LXXI.

Prospect of the Ruins of Rome in the Fifteenth Century. — Four Causes of Decay and Destruction. — Example of the Coliseum. — Renovation of the City. — Conclusion of the whole Work.

View and
discourse of
Poggius from
the Capitoline
hill.
A. D. 1439.

IN the last days of pope Eugenius the Fourth,* two of his servants, the learned Poggius (1) and a friend ascended the Capitoline hill; reposed themselves among the ruins of columns and temples; and viewed from that commanding spot the wide and various prospect of desolation (2). The place and the object gave ample scope for moralising on the vicissitudes of fortune, which spares neither man nor the proudest of his works, which buries empires and cities in a common grave; and it was agreed, that in proportion to her former greatness, the fall of Rome was the more awful and deplorable. “ Her primeval state, such as she might appear in a remote age, when Evander entertained the stranger of Troy (3), has

1327—1354, in Muratori, *Antiquitat. medii ævi Italice*, tom. iii. p. 247—545.; the authentic groundwork of the history of Rienzi.

3. Delphini (Gentili) *Diarium Romanum* [A. D. 1370—1410], in the *Rerum Italicarum*, tom. iii. P. ii. p. 346.
4. Antonii (Petri) *Diarium Rom.* [A. D. 1404—1417], tom. xxiv. p. 909.
5. Petroni (Pauli) *Miscellanea Historice Romana* [A. D. 1433—1446], tom. xxiv. p. 1191.
6. Volaterrani (Jacob.) *Diarium Rom.* [A. D. 1472—1484], tom. xxiii. p. 81.
7. Anonymi *Diarium Urbis Romæ* [A. D. 1481—1492], tom. iii. P. ii. p. 1069.
8. Infonno (Stephani) *Diarium Romanum* [A. D. 1594, or 1578—1494], tom. iii. P. ii. p. 1109.
9. *Historia Arcana Alexandri VI. sive Excerpta ex Diario Joh. Burcardi* [A. D. 1492—1503], edita a Godefr. Gulielm. Leibnizii, Hanover, 1697, in 4to. The large and valuable Journal of Burcard might be completed from the MSS. in different libraries of Italy and France [M. de Fontenaygne, in the *Mémoires de l'Acad. des Inscrip.* tom. xvii. p. 597—605.].

Except the last, all these fragments and diaries are inserted in the Collections of Muratori, my guide and master in the history of Italy. His country, and the public, are indebted to him for the following works on that subject: 1. *Rerum Italicarum Scriptores* (A. D. 500—1500), quorum positissima pars nunc primum in lucem prodit, &c. xxviii vols. in folio, Milan, 1723—1738, 1751. A volume of chronological and alphabetical tables is still wanting as a key to this great work, which is yet in a disorderly and defective state. 2. *Antiquitates Italice medii ævi*, vi vols. in folio, Milan, 1738—1743, in lxxv curious dissertations, on the manners, government, religion, &c. of the Italians of the darker ages, with a large supplement of charters, chronicles, &c. 3. *Dissertationi sopra le Antiquità Italiane*, iii vols. in 4to, Milano, 1751, a free version by the author, which may be quoted with the same confidence as the Latin text of the Antiquities. 4. *Annali d'Italia*, xviii vols. in octavo, Milano, 1753—1756, a dry, though accurate and useful, abridgment of the history of Italy from the birth of Christ to the middle of the xviiith century. 5. *Dell' Antichità Estense ed Italiana*, ii vols. in folio, Modena, 1717, 1740. In the history of this illustrious race, the parent of our Brunswick kings, the critic is not seduced by the loyalty or gratitude of the subject. In all his works, Muratori approves himself a diligent and laborious writer, who aspires above the prejudices of a Catholic priest. He was born in the year 1672, and died in the year 1750, after passing near sixty years in the libraries of Milan and Modena (Vita del Proposto Lodovico Antonio Muratori, by his nephew and successor Gian. Francesco Soli Muratori, Venezia, 1755, in 4to).

(1) I have already (not. 56, 51. on chap. lxxv.) mentioned the age, character, and writings of Poggius; and particularly noticed the date of this elegant moral lecture on the varieties of fortune.

(2) Consideramus in ipsa Tarpeie arcis romæ, pons ingens porte cujusdam, et peto, templi, marmoreum limen, phrænasque passim confectas columnas, modo magna ex parte prospectus urbis patet (p. 5.).

(3) *Æneid* viii. 97—369. This ancient picture, so artfully introduced, and so exquisitely finished,

* It should be pope Martin the Fifth. See Gibbon's own note, ch. lxxv. note 51.; and Hebbornes, Illustrations of Childe Harold, p. 155.—E.

“been delineated by the fancy of Virgil. This Tarpeian rock was
 “then a savage and solitary thicket: in the time of the poet, it was
 “crowned with the golden roofs of a temple; the temple is over-
 “thrown, the gold has been pillaged, the wheel of fortune has ac-
 “complished her revolution, and the sacred ground is again disfi-
 “gured with thorns and brambles. The hill of the Capitol, on
 “which we sit, was formerly the head of the Roman empire, the
 “citadel of the earth, the terror of kings; illustrated by the foot-
 “steps of so many triumphs, enriched with the spoils and tributes
 “of so many nations. This spectacle of the world, how is it fallen!
 “how changed! how defaced! the path of victory is obliterated by
 “vines, and the benches of the senators are concealed by a dung-
 “hill. Cast your eyes on the Palatine hill, and seek among the
 “shapeless and enormous fragments, the marble theatre, the obe-
 “lisks, the colossal statues, the porticoes of Nero’s palace: survey
 “the other hills of the city, the vacant space is interrupted only
 “by ruins and gardens. The forum of the Roman people, where
 “they assembled to enact their laws and elect their magistrates,
 “is now enclosed for the cultivation of pot-herbs, or thrown open
 “for the reception of swine and buffaloes. The public and private
 “edifices, that were founded for eternity, lie prostrate, naked, and
 “broken, like the limbs of a mighty giant; and the ruin is the
 “more visible, from the stupendous relics that have survived the
 “injuries of time and fortune (4).”

These relics are minutely described by Poggius, one of the first
 who raised his eyes from the monuments of legendary, to those of
 classic, superstition (5). 1. Besides a bridge, an arch, a sepulchre,
 and the pyramid of Cestius, he could discern, of the age of the re-
 public, a double row of vaults, in the salt-office of the Capitol,
 which were inscribed with the name and munificence of Catulus.
 2. Eleven temples were visible in some degree, from the perfect
 form of the Pantheon, to the three arches and a marble column of
 the templo of Peace, which Vespasian erected after the civil wars
 and the Jewish triumph. 3. Of the number, which he rashly de-
 fines, of seven *thermæ*, or public baths, none were sufficiently en-
 tire to represent the use and distribution of the several parts: but
 those of Diocletian and Antoninus Caracalla still retained the titles
 of the founders, and astonished the curious spectator, who, in ob-
 serving their solidity and extent, the variety of marbles, the size
 and multitude of the columns, compared the labour and expense

His
description of
the ruins.

must have been highly interesting to an inhabitant of Rome; and our early studies allow us to sympathise in the feelings of a Roman.

(4) *Capitolium adeo . . . immutatum ut vinee in senatorum subsellia successerint, stercorum ac purgamentorum receptaculum factum. Respice ad Palatinum montem . . . vasta rudera . . . ceteros colles perlastra omnia vacua aedificia, rebus vineisque operta conspicies* (Poggius de Varietat. Fortunæ, p. 21.).

(5) See Poggius, p. 8—22.

with the use and importance. Of the baths of Constantine, of Alexander, of Domitian, or rather of Titus, some vestige might yet be found. 4. The triumphal arches of Titus, Severus, and Constantine, were entire, both the structure and the inscriptions; a falling fragment was honoured with the name of Trajan; and two arches, then extant, in the Flaminian way, have been ascribed to the baser memory of Faustina and Gallienus.* 5. After the wonder of the Coliseum, Poggius might have overlooked a small amphitheatre of brick, most probably for the use of the prætorian camp: the theatres of Marcellus and Pompey were occupied in a great measure by public and private buildings; and in the Circus, Agonalis and Maximus, little more than the situation and the form could be investigated. 6. The columns of Trajan and Antonine were still erect; but the Egyptian obelisks were broken or buried. A people of gods and heroes, the workmanship of art, was reduced to one equestrian figure of gilt brass, and to five marble statues, of which the most conspicuous were the two horses of Phidias and Praxiteles. 7. The two mausoleums or sepulchres of Augustus and Hadrian could not totally be lost; but the former was only visible as a mound of earth; and the latter, the castle of St. Angelo, had acquired the name and appearance of a modern fortress. With the addition of some separate and nameless columns, such were the remains of the ancient city: for the marks of a more recent structure might be detected in the walls, which formed a circumference of ten miles, included three hundred and seventy-nine turrets, and opened into the country by thirteen gates.

Gradual
decay of
Rome.

This melancholy picture was drawn above nine hundred years after the fall of the Western empire, and even of the Gothic kingdom of Italy. A long period of distress and anarchy, in which empire, and arts, and riches, had migrated from the banks of the Tiber, was incapable of restoring or adorning the city; and, as all that is human must retrograde if it do not advance, every successive age must have hastened the ruin of the works of antiquity. To measure the progress of decay, and to ascertain, at each æra, the state of each edifice, would be an endless and a useless labour; and I shall content myself with two observations, which will introduce a short inquiry into the general causes and effects. 1. Two hundred years before the eloquent complaint of Poggius, an anonymous writer composed a description of Rome (6). His ignorance

[6] *Liber de Mirabilibus Romæ, ex Registro Nicolai Cardinalis de Arragonia, in Bibliotheca St. Isidori Armario IV. No. 69.* This treatise, with some short but pertinent notes, has been published by Nottolusce (Diarium Italicum, p. 263—301.), who thus delivers his own critical opinion: *Scriptor xliiii circiter sæculi, ut ibidem notatur; antiquarum rei imperitus et, ut ab illo ævo, nugis et*

* One was in the *Via Nomentana*; but after præterea Gallieno principi dictum, ut superscriptio indicat, *Via Nomentana*. Hobhouse, p. 154. Poggius likewise mentions the building which Gibbon ambiguously says he "might have overlooked."—M.

may repeat the same objects under strange and fabulous names. Yet this barbarous topographer had eyes and ears; he could observe the visible remains; he could listen to the tradition of the people; and he distinctly enumerates seven theatres, eleven baths, twelve arches, and eighteen palaces, of which many had disappeared before the time of Poggius. It is apparent, that many stately monuments of antiquity survived till a late period (7), and that the principles of destruction acted with vigorous and increasing energy in the thirteenth and fourteenth centuries. 2. The same reflection must be applied to the three last ages; and we should vainly seek the Septizonium of Severus (8); which is celebrated by Petrarch and the antiquarians of the sixteenth century. While the Roman edifices were still entire, the first blows, however weighty and impetuous, were resisted by the solidity of the mass and the harmony of the parts; but the slightest touch would precipitate the fragments of arches and columns, that already nodded to their fall.

Four causes
of
destruction:

After a diligent inquiry, I can discern four principal causes of the ruin of Rome, which continued to operate in a period of more than a thousand years. I. The injuries of time and nature. II. The hostile attacks of the Barbarians and Christians. III. The use and abuse of the materials. And, IV. The domestic quarrels of the Romans.

I. The art of man is able to construct monuments far more permanent than the narrow span of his own existence: yet these monuments, like himself, are perishable and frail; and in the boundless annals of time, his life and his labours must equally be measured as a fleeting moment. Of a simple and solid edifice, it is not easy however to circumscribe the duration. As the wonders of ancient days, the pyramids (9) attracted the curiosity of the ancients: an hundred generations, the leaves of autumn (10), have dropt into the grave; and after the fall of the Pharaohs and Ptolemies, the Cæsars and caliphs, the same pyramids stand erect and unshaken above the floods of the Nile. A complex figure of various and minute parts is more accessible to injury and decay; and the silent lapse of time is often accelerated by hurricanes and earthquakes, by fires and inundations. The air and earth have doubt-

1. The injuries
of nature;

hurricanes
and
earthquakes;

anilibus fabellis referunt: sed, quia monumenta, quæ his temporibus Romæ supererant pro modulo recenset, non parum inde locis mutabiliter qui Romanis antiquitatibus indagandis operam navabit (p. 283.).

(7) The Père Mabillon (*Annecta*, tom. iv. p. 502.) has published an anonymous pilgrim of the 16th century, who, in his visit round the churches and holy places of Rome, touches on several buildings, especially porticoes, which had disappeared before the 16th century.

(8) On the Septizonium, see the *Mémoires sur Pétrarque* (tom. i. p. 325.), Donatus (p. 338.), and Nardini (p. 117. 414.).

(9) The age of the pyramids is remote and unknown, since Diodorus Siculus (tom. i. l. i. c. 44. p. 72.) is unable to decide whether they were constructed 1000, or 3400, years before the 699th Olympiad. Sir John Marsham's contracted scale of the Egyptian dynasties would fix them about 2000 years before Christ (*Canon. Chronicus*, p. 47.).

(10) See the speech of Glaucon in the *Iliad* (Z. 146.). This natural but melancholy image is familiar to Homer.

fires;

foundations.

less been shaken; and the lofty turrets of Rome have tottered from their foundations; but the seven hills do not appear to be placed on the great cavities of the globe; nor has the city, in any age, been exposed to the convulsions of nature, which, in the climate of Antioch, Lisbon, or Lima, have crumbled in a few moments the works of ages into dust. Fire is the most powerful agent of life and death: the rapid mischief may be kindled and propagated by the industry or negligence of mankind; and every period of the Roman annals is marked by the repetition of similar calamities. A memorable conflagration, the guilt or misfortune of Nero's reign, continued, though with unequal fury, either six or nine days (11). Innumerable buildings, crowded in close and crooked streets, supplied perpetual fuel for the flames; and when they ceased, four only of the fourteen regions were left entire; three were totally destroyed, and seven were deformed by the relics of smoking and lacerated edifices (12). In the full meridian of empire, the metropolis arose with fresh beauty from her ashes; yet the memory of the old deplored their irreparable losses, the arts of Greece, the trophies of victory, the monuments of primitive or fabulous antiquity. In the days of distress and anarchy, every wound is mortal, every fall irretrievable; nor can the damage be restored either by the public care of government, or the activity of private interest. Yet two causes may be alleged, which render the calamity of fire more destructive to a flourishing than a decayed city. 1. The more combustible materials of brick, timber, and metals, are first melted or consumed; but the flames may play without injury or effect on the naked walls, and massy arches, that have been despoiled of their ornaments. 2. It is among the common and plebeian habitations, that a mischievous spark is most easily blown to a conflagration; but as soon as they are devoured, the greater edifices which have resisted or escaped, are left as so many islands in a state of solitude and safety. From her situation, Rome is exposed to the danger of frequent inundations. Without excepting the Tiber, the rivers that descend from either side of the Apennine have a short and irregular course; a shallow stream in the summer heats; an impetuous torrent, when it is swelled in the spring or winter, by the fall of rain, and the melting of the snows. When the current is repelled from the sea by adverse winds, when the ordinary bed is inad-

(11) The learning and criticism of M. des Vignoles (*Histoire Critique de la République des Lettres*, tom. viii. p. 74—118. ix. p. 172—187.) dates the fire of Rome from A. D. 64, July 19. and the subsequent persecution of the Christians from November 15. of the same year.

(12) Quippe in regiones quatuordecim Roma dividitur, quarum quatuor integræ manebant, tres solo trans dejectæ: septem reliquis paucæ tectorum vestigia supererant, lacera et semivivæ. Among the old relics that were irreparably lost, Tacitus enumerates the temple of the moon of Servius Tullius; the fane and altar consecrated by Evander præsentî Herculi; the temple of Jupiter Stator, a vow of Romulus; the palace of Numa; the temple of Vesta cum Penatibus populi Romani. He then deploras the opes tot victoris quasitæ et Gæsarum artium decora.... multis quæ seniores meminerant, quæ reparari nequibant (*Annal.* xv. 40, 41.).

equate to the weight of waters, they rise above the banks, and overspread, without limits or control, the plains and cities of the adjacent country. Soon after the triumph of the first Punic war the Tiber was increased by unusual rains; and the inundation, surpassing all former measure of time and place, destroyed all the buildings that were situate below the hills of Rome. According to the variety of ground, the same mischief was produced by different means; and the edifices were either swept away by the sudden impulse, or dissolved and undermined by the long continuance of the flood (13). Under the reign of Augustus, the same calamity was renewed: the lawless river overturned the palaces and temples on its banks (14); and, after the labours of the emperor in cleansing and widening the bed that was encumbered with ruins (15), the vigilance of his successors was exercised by similar dangers and designs. The project of diverting into new channels the Tiber itself, or some of the dependent streams, was long opposed by superstition and local interests (16); nor did the use compensate the toil and cost of the tardy and imperfect execution. The servitude of rivers is the noblest and most important victory which man has obtained over the licentiousness of nature (17); and if such were the ravages of the Tiber under a firm and active government, what could oppose, or who can enumerate, the injuries of the city, after the fall of the Western empire? A remedy was at length produced by the evil itself: the accumulation of rubbish and the earth, that has been washed down from the hills, is supposed to have elevated the plain of Rome, fourteen or fifteen feet, perhaps, above the ancient level (18); and the modern city is less accessible to the attacks of the river (19).

[13] A. U. C. 507, *repentina subversio ipsius Enni præcunct triumphum Romanorum.... diversum igitur aquarumque ciades pene absundero urbem. Nam Tiberis insolitis ætibus imbris et ultra opinionem, vel duntaxat vel magnitudinem redondans, omnia Romæ ædificia in planis posita delevit. Diverse qualitates locorum ad unam convenere perniciem: quoniam et quæ sequitur inundatio tenuit mœdificia dissolvit, et quæ cursus torrentis invenit impulsa deiecit* (Orosius, Hist. l. iv. c. 11. p. 244. edit. Havercamp). Yet we may observe, that it is the plan and study of the Christian apologist to magnify the calamities of the Pagan world.

[14] Vidimus flavum Tiberim, retortis
Littore Euræo violentus undis,
Ire dejectum monumenta Regis
Templaque Vestæ.

[Horat. Carm. l. 2.]

If the palace of Numa, and temple of Vesta, were thrown down in Horace's time, what was consumed of those buildings by Nero's fire could hardly deserve the epithets of vastissima or incorrupta.

[15] Ad coercendas inundationes alveum Tiberis laxavit, ac purgavit, completum olim rudicibus, et ædificiorum præcipitibus coarctatum (Suetonius in Augusto, c. 30.).

[16] Tacitus (Annal. l. 79.) reports the petitions of the different towns of Italy to the senate against the measure; and we may applaud the progress of reason. On a similar occasion, local interests would undoubtedly be consulted: but an English House of Commons would reject with contempt the arguments of superstition, "that nature had assigned to the rivers their proper course," &c.

[17] See the *Œuvres de la Nature* of the eloquent and philosophic Buffon. His picture of Guyana, in South America, is that of a new and savage land, in which the waters are abandoned to themselves, without being regulated by human industry (p. 212. 561. quarto edition).

[18] In his *Travels in Italy*, Mr. Addison (his works, vol. ii. p. 98. Baskerville's edition) has observed this curious and unquestionable fact.

[19] Yet in modern times, the Tiber has sometimes damaged the city, and in the years 1536,

11. The
hostile
attacks of the
Barbarians
and
Christians.

II. The crowd of writers of every nation, who impute the destruction of the Roman monuments to the Goths and the Christians, have neglected to inquire how far they were animated by an hostile principle, and how far they possessed the means and the leisure to satiate their enmity. In the preceding volumes of this History, I have described the triumph of barbarism and religion; and I can only resume, in a few words, their real or imaginary connection with the ruin of ancient Rome. Our fancy may create, or adopt, a pleasing romance, that the Goths and Vandals sallied from Scandinavia, ardent to avenge the flight of Odin (20); to break the chains, and to chastise the oppressors, of mankind; that they wished to burn the records of classic literature, and to found their national architecture on the broken members of the Tuscan and Corinthian orders. But in simple truth, the northern conquerors were neither sufficiently savage, nor sufficiently refined, to entertain such aspiring ideas of destruction and revenge. The shepherds of Scythia and Germany had been educated in the armies of the empire, whose discipline they acquired, and whose weakness they invaded: with the familiar use of the Latin tongue, they had learned to reverence the name and titles of Rome; and, though incapable of emulating, they were more inclined to admire, than to abolish, the arts and studies of a brighter period. In the transient possession of a rich and unresisting capital, the soldiers of Alaric and Genseric were stimulated by the passions of a victorious army; amidst the wanton indulgence of lust or cruelty, portable wealth was the object of their search; nor could they derive either pride or pleasure from the unprofitable reflection, that they had battered to the ground the works of the consuls and Cæsars. Their moments were indeed precious; the Goths evacuated Rome on the sixth (21), the Vandals on the fifteenth, day (22); and, though it be far more difficult to build than to destroy, their hasty assault would have made a slight impression on the solid piles of antiquity. We may remember, that both Alaric and Genseric affected to spare the buildings of the city; that they subsisted in strength and beauty under the auspicious government of Theodoric (23); and that the momen-

1557, 1598, the Annals of Warstori record three mischievous and memorable inundations (tom. xiv. p. 268. 429. tom. xv. p. 99, &c.).*

(20) I take this opportunity of declaring, that, in the course of twelve years, I have forgotten, or renounced, the flight of Odin from Armb to Sweden, which I never very seriously believed [Vol. i. p. 221.]. The Goths are apparently Germans: but all beyond Cæsar and Tacitus is darkness or fable, in the antiquities of Germany.

(21) History of the Decline, &c. Vol. IV. p. 79.

(22) — — — — — Vol. IV. p. 212.

(23) — — — — — Vol. V. p. 17-19.

* The level of the Tiber was at one time supposed to be considerably raised: recent investigations seem to be conclusive against this sup-

position. See a brief, but satisfactory, statement of the question in Bunsen and Plüner, *Roms Beschreibung*, vol. i. p. 29.—H.

tary resentment of Totila (24) was disarmed by his own temper and the advice of his friends and enemies. From these innocent Barbarians, the reproach may be transferred to the Catholics of Rome. The statues, altars, and houses, of the dæmons, were an abomination in their eyes; and in the absolute command of the city, they might labour with zeal and perseverance to erase the idolatry of their ancestors. The demolition of the temples in the East (25) affords to *them* an example of conduct, and to *us* an argument of belief; and it is probable, that a portion of guilt or merit may be imputed with justice to the Roman proselytes. Yet their abhorrence was confined to the monuments of heathen superstition; and the civil structures that were dedicated to the business or pleasure of society might be preserved without injury or scandal. The change of religion was accomplished, not by a popular tumult, but by the decrees of the emperors, of the senate, and of time. Of the Christian hierarchy, the bishops of Rome were commonly the most prudent and least fanatic; nor can any positive charge be opposed to the meritorious acts of saving and converting the majestic structure of the Pantheon (26).*

III. The value of any object that supplies the wants or pleasures of mankind is compounded of its substance and its form, of the materials and the manufacture. Its price must depend on the number of persons by whom it may be acquired and used; on the extent of the market; and consequently on the ease or difficulty of remote exportation, according to the nature of the commodity, its local situation, and the temporary circumstances of the world. The Barbarian conquerors of Rome usurped in a moment the toil and treasure of successive ages; but, except the luxuries of immediate consumption, they must view without desire all that could not be removed from the city in the Gothic waggons or the fleet of the Vandals (27). Gold and silver were the first objects of their avarice; as in every country, and in the smallest compass, they represent the most ample command of the industry and posses-

III. The use and abuse of the materials.

[24] History of the Decline, &c. Vol. V. p. 201. 203.

[25] — — — Vol. V. c. xlviii. p. 345—351.

[26] Eodem tempore petiit a Phocæ principe templum, quod appellatur Pantheon, in quo fecit ecclesiam Sanctæ Mariæ semper Virginis, et omnium martyrum; in qua ecclesia princeps multa bona obtulit [Anastasius vel potius Liber Pontificalis in Bonifacio IV. in Muratori, Script. Rerum Italicarum, tom. iii. P. i. p. 135.]. According to the anonymous writer in Montfaucon, the Pantheon had been vowed by Agrippa to Cybele and Neptune, and Neptune, and was dedicated by Boniface IV. on the calends of November, to the Virgin, quæ es mater omnium sanctorum [p. 297, 298.].

[27] Flaminio Vacca (apud Montfaucon, p. 155, 156. His Memoir is likewise printed, p. 21. at the end of the Roma Antica of Nardis), and several Romans, doctrina graves, were persuaded that the Goths buried their treasures at Rome, and bequeathed the secret marks filijs nepotibusque. He relates some anecdotes to prove, that, in his own time, these places were visited and rifled by the Transalpine pilgrims, the heirs of the Gothic conquerors.

* The popes, under the dominion of the emperor and of the exarcha, according to Feas's observation, did not possess the power of disposing of the buildings and monuments of the city according to their own will. Bunsen and Platner, vol. i. p. 241.—M.

sions of mankind. A vase or a statue of those precious metals might tempt the vanity of some Barbarian chief; but the grosser multitude, regardless of the form, was tenacious only of the substance; and the melted ingots might be readily divided and stamped into the current coin of the empire. The less active or less fortunate robbers were reduced to the baser plunder of brass, lead, iron, and copper: whatever had escaped the Goths and Vandals was pilaged by the Greek tyrants; and the emperor Constans, in his rapacious visit, stripped the bronze tiles from the roof of the Pantheon (28). The edifices of Rome might be considered as a vast and various mine; the first labour of extracting the materials was already performed; the metals were purified and cast; the marbles were hewn and polished; and after foreign and domestic rapine had been satiated, the remains of the city, could a purchaser have been found, were still venal. The monuments of antiquity had been left naked of their precious ornaments; but the Romans would demolish with their own hand the arches and walls, if the hope of profit could surpass the cost of the labour and exportation. If Charlemagne had fixed in Italy the seat of the Western empire, his genius would have aspired to restore, rather than to violate, the works of the Cæsars; but policy confined the French monarch to the forests of Germany; his taste could be gratified only by destruction; and the new palace of Aix la Chapelle was decorated with the marbles of Ravenna (29) and Rome (30). Five hundred years after Charlemagne, a king of Sicily, Robert, the wisest and most liberal sovereign of the age, was supplied with the same materials by the easy navigation of the Tiber and the sea; and Petrarch sighs an indignant complaint, that the ancient capital of the world should adorn from her own bowels the slothful luxury of Naples (31). But

[28] *Omnia quæ erant in ea ad ornatum civitatis deposuit; sed et ecclesiam S. Mariz ad martyres quæ de tegulis æreis cooperta discooperuit* (Anast. in Vitalian. p. 141.). The base and sacrilegious Greek had not even the poor pretence of plundering an heathen temple; the Pantheon was already a Catholic church.

[29] For the spoils of Ravenna (*missiva atque marmora*) see the original grant of pope Adrian I. to Charlemagne (Codex Carolin. epist. lxxvii. in Muratori, Script. Ital. tom. iii. P. ii. p. 223.).

[30] I shall quote the authentic testimony of the Saxon poet (A. D. 887—889), *de Rebus gestis Caroli magni*, l. v. 437—440. in the *Historians of France* (tom. v. p. 180.):

*Ad quæ marmoreas præstatat ROMA columnas,
Quosdam præcipuus pulchra Ravenna dedit.
De tam longinqua poterit regione vetustas
Illius ornatu, Francia, ferre tibi.*

And I shall add, from the Chronicle of Sigebert (*Historians of France*, tom. v. p. 378.) *extruxit etiam Aquigrani basilicam plurimæ pulchritudinis, ad cujus structuram a ROMA et Ravenna columnas et marmora devehit fecit.*

[31] I cannot refuse to transcribe a long passage of Petrarch (Opp. p. 536, 537.) in *Epistola hortatoria ad Nicolaum Laurentium*; it is so strong and full to the point: *Nec pudor aut pietas continet quomodo impij spoliant Dei templa, occupatis arces, opes publicas, regiones arbis, atque honores magistratum inter se divisos (habent?)*; quam una in re, turbulenti ac seditiosi homines et totius reliquæ vitæ consilii et rationibus discordes, inhumani conditoris stapeunda societate conveniunt, in pontes et æmania atque immeritos lapides demerunt. Denique post vi vel sæculo collapsa palatia, quæ quondam ingentes tenuerunt viri, post disruptos arcus triumphales (unde majores horum fortitan corruerunt); de ipsius vetustatis ac propriæ impietatis fragminibus vilium questum turpi mercimonio captare non possunt. Itaque nunc, heu dolor! hæc scolis indignum! de

these examples of plunder or purchase were rare in the darker ages; and the Romans, alone and unenvied, might have applied to their private or public use the remaining structures of antiquity, if in their present form and situation they had not been useless in a great measure to the city and its inhabitants. The walls still described the old circumference, but the city had descended from the seven hills into the Campus Martius; and some of the noblest monuments which had braved the injuries of time were left in a desert, far remote from the habitations of mankind. The palaces of the senators were no longer adapted to the manners or fortunes of their indigent successors: the use of baths (32) and porticoes was forgotten: in the sixth century, the games of the theatre, amphitheatre, and circus, had been interrupted: some temples were devoted to the prevailing worship; but the Christian churches preferred the holy figure of the cross; and fashion, or reason, had distributed after a peculiar model the cells and offices of the cloister. Under the ecclesiastical reign, the number of these pious foundations was enormously multiplied; and the city was crowded with forty monasteries of men, twenty of women, and sixty chapters and colleges of canons and priests (33), who aggravated, instead of relieving, the depopulation of the tenth century. But if the forms of ancient architecture were disregarded by a people insensible of their use and beauty, the plentiful materials were applied to every call of necessity or superstition; till the fairest columns of the Ionic and Corinthian orders, the richest marbles of Paros and Numidia, were degraded, perhaps to the support of a convent or a stable. The daily havoc which is perpetrated by the Turks in the cities of Greece and Asia may afford a melancholy example; and in the gradual destruction of the monuments of Rome, Sixtus the Fifth may alone be excused for employing the stones of the Septizonium in the glorious edifice of St. Peter's (34). A fragment, a ruin, howsoever mangled or profaned, may be viewed with pleasure and regret; but the greater part of the marble was deprived of substance, as well as of place and proportion; it was burnt to lime for the purpose of cement.* Since the arrival of Poggius, the temple of Con-

vestris marmoreis columnis, de liminibus templorum [ad quæ super ex orbe toto concursus devotissimus fiebat], de imaginibus sepulchrorum sub quibus patrum vestrorum venerabitis civis [civis?] erat, et reliquias siccam, desolam, Neapolis adornatur. Sic pollatam raima ipm deficient. Yet king Robert was the friend of Petrarch.

[32] Yet Charlemagne washed and swam at Aix la Chapelle with an hundred of his courtiers (Eginhart, c. 22. p. 109, 109.), and Muratori describes, as late as the year 814, the public baths which were built at Spoleto in Italy (Annali, tom. vi. p. 416.).

[33] See the Annals of Italy, A. D. 988. For this and the preceding fact, Muratori himself is indebted to the Benedictine history of Pero Mabillon.

[34] Vita di Sisto Quinto, da Gregorio Leti, tom. iii. p. 50.

* From the quotations in Bunsen's Dissertation, it may be suspected that this slow but continual process of destruction was the most fatal. Ancient Rome was considered a quarry from which the church, the castle of the baron, or even the house of the peasant, might be repaired.—M.

cord (35), and many capital structures, had vanished from his eyes; and an epigram of the same age expresses a just and pious fear, that the continuance of this practice would finally annihilate all the monuments of antiquity (36). The smallness of their numbers was the sole check on the demands and depredations of the Romans. The imagination of Petrarch might create the presence of a mighty people (37); and I hesitate to believe, that, even in the fourteenth century, they could be reduced to a contemptible list of thirty-three thousand inhabitants. From that period to the reign of Leo the Tenth, if they multiplied to the amount of eighty-five thousand (36); the increase of citizens was in some degree pernicious to the ancient city.

IV. The
domestic
quarrels of
the Romans.

IV. I have reserved for the last, the most potent and forcible cause of destruction, the domestic hostilities of the Romans themselves. Under the dominion of the Greek and French emperors, the peace of the city was disturbed by accidental, though frequent, seditions: it is from the decline of the latter, from the beginning of the tenth century, that we may date the licentiousness of private war, which violated with impunity the laws of the Code and the Gospel, without respecting the majesty of the absent sovereign, or the presence and person of the vicar of Christ. In a dark period of five hundred years, Rome was perpetually afflicted by the sanguinary quarrels of the nobles and the people, the Guelphs and Ghibelines, the Colonna and Ursini; and if much has escaped the knowledge, and much is unworthy of the notice, of history, I have exposed in the two preceding chapters the causes and effects of the public disorders. At such a time, when every quarrel was decided by the sword, and none could trust their lives or properties to the impotence of law; the powerful citizens were armed for safety, or offence, against the domestic enemies whom they feared or hated. Except Venice alone, the same dangers and designs were common to all the free republics of Italy; and the nobles usurped the pre-

[35] *Porticus andis Concordiæ, quæ cum primum ad orbem accessi vidi feci integram opere marmoreo admodum specioso; Romani postmodum ad calcem ædem totam et porticus partem disjectis columæis sunt demoliti* (p. 12.). The temple of Concord was therefore not destroyed by a sedition in the thirteenth century, as I have read in a MS. treatise del Governo civile di Roma, lent me formerly at Rome, and ascribed (I believe falsely) to the celebrated Gravina. Poggius likewise affirms, that the sepulchre of Cæcilia Metella was burnt for lime (p. 19, 20.).

[36] Composed by *Æneas Sylvius*, afterwards pope Pius II., and published by *Nabillon*, from a MS. of the *quæro* of Sweden [*Museum Italicum*, tom. i. p. 97].

*Oblectat me, Roma, tuas spectare ruinas:
Ex cujus lapso gloria prisca patet.
Sed tunc hic populus muris defossa vetustis
Calcis in obsequium marmora dura coquit.
Impia tercentem si sic gens egerit annos
Nullum hinc indicium civitatis erit.*

[37] *Vagabamur pariter lo illa urbe tam magna; quæ, cum propter spatium vacuo videretur, populum habet immensum* [Opp. p. 605. *Epist. Familiaræ*, ii. 14.].

[38] These statements of the population of Rome at different periods are derived from an ingenious treatise of the physician *Lancisi*, de *Romani Cæli Qualitatibus* [p. 122.].

rogative of fortifying their houses, and erecting strong towers (39), that were capable of resisting a sudden attack. The cities were filled with these hostile edifices; and the example of Lucca, which contained three hundred towers; her law, which confined their height to the measure of fourscore feet, may be extended with suitable latitude to the more opulent and populous states. The first step of the senator Brancalcione in the establishment of peace and justice, was to demolish (as we have already seen) one hundred and forty of the towers of Rome; and, in the last days of anarchy and discord, as late as the reign of Martin the Fifth, forty-four still stood in one of the thirteen or fourteen regions of the city. To this mischievous purpose, the remains of antiquity were most readily adapted, the temples and arches afforded a broad and solid basis for the new structures of brick and stone; and we can name the modern turrets that were raised on the triumphal monuments of Julius Cæsar, Titus, and the Antonines (40). With some slight alterations, a theatre, an amphitheatre, a mausoleum, was transformed into a strong and spacious citadel. I need not repeat, that the mole of Adrian has assumed the title and form of the castle of St. Angelo (41); the Septizonium of Severus was capable of standing against a royal army (42); the sepulchre of Metella has sunk under its outworks (43);* the theatres of Pompey and Marcellus were occupied by the Savelli and Ursini families (44); and the rough fortress has been gradually softened to the splendour and elegance of an Italian palace. Even the churches were encompassed with arms and bulwarks, and the military engines on the roof of St. Peter's were the terror of the Vatican and the scandal of the Christian world. Whatever is fortified will be attacked; and whatever is attacked may be destroyed. Could the Romans have wrested from the popes the castle of St. Angelo, they had resolved

(39) All the facts that relate to the towers at Rome, and in other free cities of Italy, may be found in the laborious and entertaining compilation of Muratori, *Antiquitates Italice mediæ ævi*, dissertat. xxvi. (tom. ii. p. 493—496. of the Latin, tom. i. p. 446. of the Italian work.)

(40) As for instance, Templum Jani ante dicitur, turris Centii Frangipanis; et sano Jano imposita turris lateralis conspicua hodieque vestigia supersunt [Montfaucon *Diarium Italicum*, p. 186.]. The anonymous writer (p. 285.) enumerates, arcus Titi, turris Carularia; arcus Julii Cæsaris et Sessorum, turres de Bratis; arcus Antonini, turris de Coscetta, &c.

(41) Hadriani molem. . . magis ex parte Romanorum infortia. . . disturbavit; quod certe funditus everterent, si eorum manibus pervia, assumptis grandibus saxis, reliqua moles existisset [Poggins de *Varietate Fortunarum*, p. 12.]

(42) Against the emperor Henry IV. [Muratori, *Annali d'Italia*, tom. ix. p. 147.].

(43) I must copy an important passage of Montfaucon: Turris ingens rotunda. . . Cæcilie Metellæ. . . sepulchrum erat, cujus muri tam solidi, ut spatium perquam minimum intus vacuum superavit; et Torre di Boss dicitur, a hominibus capitis mero inscriptis. Hæc sequiori ævo, tempore intestinorum bellorum, cum urbecula adjuncta fuit, cujus mœnia et turres etiamnum videntur; ita ut sepulchrum Metellæ quasi arx oppiduli foret. Ferventibus in urbe partibus, cum Ursoi atque Colonnae mutuis cladibus perniciem inferrent civitati, in atriarum partis ditionem cederet magni momenti erat [p. 142.].

(44) See the testimonies of Donatus, Nardini, and Montfaucon. In the Savelli palace, the remains of the theatre of Marcellus are still great and conspicuous.

* This is inaccurately expressed. The sepulchre is still standing. See Hobbouse, p. 204.—H.

by a public decree to annihilate that monument of servitude. Every building of defence was exposed to a siege; and in every siege the arts and engines of destruction were laboriously employed. After the death of Nicholas the Fourth, Rome, without a sovereign or a senate, was abandoned six months to the fury of civil war. "The houses," says a cardinal and poet of the times (45), "were crushed by the weight and velocity of enormous stones (46); the walls were perforated by the strokes of the battering-ram; the towers were involved in fire and smoke; and the assailants were stimulated by rapine and revenge." The work was consummated by the tyranny of the laws; and the factions of Italy alternately exercised a blind and thoughtless vengeance on their adversaries, whose houses and castles they rased to the ground (47). In comparing the *days* of foreign, with the *ages* of domestic, hostility, we must pronounce, that the latter have been far more ruinous to the city; and our opinion is confirmed by the evidence of Petrarch. "Behold," says the laureat, "the relics of Rome, the image of her pristine greatness! neither time nor the Barbarian can boast the merit of this stupendous destruction: it was perpetrated by her own citizens, by the most illustrious of her sons; and your ancestors (he writes to a noble Annibaldi) have done with the battering-ram, what the Punic hero could not accomplish with the sword (48)." The influence of the two last principles of decay must in some degree be multiplied by each other; since the houses and towers, which were subverted by civil war, required a new and perpetual supply from the monuments of antiquity."

(45) James, cardinal of St. George, *ad valem aureum*, in his metrical life of pope Celestin V. (Muratori, Script. Ital. tom. i. P. iii. p. 621. l. i. c. i. ver. 132, &c.)

Hoc dixisse sat est, Romanam caruissse Senatu
Mensibus exactis heu sex; belloque vocatum (romatos)
In serlus, in socios fraternaque vulnera patres;
Tormetis jectis viros immania saxa;
Perfidiose domus trahibus, fecisse ruinas
Ignibus; incensas turres, obcuraque fumo
Lumina vicino, quo sit spoliata supellex.

(46) Muratori (Dissertatione sopra le Antiquità Italiane, tom. i. p. 427—431.) finds, that stone bullets of two or three hundred pounds' weight were not uncommon; and they are sometimes computed at xii or xviii centari of Genoa, each centario weighing 150 pounds.

(47) The fifth law of the Visconti prohibits this common and mischievous practice; and strictly enjoins, that the houses of banished citizens should be preserved pro communi utilitate (Gualvanens de la Flamma, in Muratori, Script. Rerum Italicarum, tom. xii. p. 1041.).

(48) Petrarch thus addresses his friend, who, with shame and tears, had shown him the morais, *hecce specimen miserabile Romæ*, and declared his own intention of restoring them (Carmina Latona, l. ii. epist. Paolo Annibaldi, xii. p. 97, 98.).

Nec te parva maset servatis fama ruina
Quanta quod integræ fuit olim gloria Romæ
Reliquis testantur adhuc; quas longior ætas
Frangere non valet; non vis aut ira cruenti

* Bunsen has shown, that the hostile attacks of the Emperor Henry the Fourth, but more particularly that of Robert Guiscard, who burned down whole districts, inflicted the worst damage on the ancient city. Vol. i. p. 247.—E.

These general observations may be separately applied to the amphitheatre of Titus, which has obtained the name of the **COLISEUM** (49), either from its magnitude, or from Nero's colossal statue: an edifice, had it been left to time and nature, which might perhaps have claimed an eternal duration. The curious antiquaries, who have computed the numbers and seats, are disposed to believe, that above the upper row of stone steps the amphitheatre was encircled and elevated with several stages of wooden galleries, which were repeatedly consumed by fire, and restored by the emperors. Whatever was precious, or portable, or profane, the statues of gods and heroes, and the costly ornaments of sculpture, which were cast in brass, or overspread with leaves of silver and gold, became the first prey of conquest or fanaticism, of the avarice of the Barbarians or the Christians. In the massy stones of the Coliseum, many holes are discerned; and the two most probable conjectures represent the various accidents of its decay. These stones were connected by solid links of brass or iron, nor had the eye of rapine overlooked the value of the baser metals (50): the vacant space was converted into a fair or market; the artisans of the Coliseum are mentioned in an ancient survey; and the chasms were perforated or enlarged to receive the poles that supported the shops or tents of the mechanic trades (51). Reduced to its naked majesty, the Flavian amphitheatre was contemplated with awe and admiration by the pilgrims of the North; and their rude enthusiasm broke forth in a sublime proverbial expression, which is recorded in the eighth century, in the fragments of the venerable Bede: "As long as the Coliseum stands, Rome shall stand; when the Coliseum falls, Rome will fall; when Rome falls, the world will fall (52)." In the modern system of war, a situation com-

The Coliseum
or
amphitheatre
of Titus.

Bestia, ah egregiis franguntur civibus, heu! heu!

— *Quod ille noquivit (Hannibal)*

Perficit hic aries.

(49) The fourth part of the *Verona Illustrata* of the marquis Naffei professedly treats of amphitheatres, particularly those of Rome and Verona, of their dimensions, wooden galleries, &c. It is from magnitude that he derives the name of *Colosseum*, or *Coliseum*: since the same appellation was applied to the amphitheatre of Capua, without the aid of a colossal statue; since that of Nero was erected in the court (*in atrio*) of his palace, and not in the Coliseum (*P. iv. p. 15—19. l. l. c. 4*).

(50) Joseph Maria Souris, a learned bishop, and the author of an history of France, has composed a separate dissertation on the seven or eight probable causes of these holes, which has been since reprinted in the *Roman Thesaurus* of Sallegre. Montfaucon (*Diarium*, p. 232.) pronounces the rapine of the Barbarians to be the *unam germanique casum foraminum*.*

(51) Domestus, *Roma Vetis et Nova*, p. 285.*

(52) *Quamdiu stabit Colyseus, stabit et Roma; quando cadet Colyseus, cadet Roma; quando cadet Roma, cadet et mundus* (Bede in *Excerptis seu Collectaneis apud Duncange Glossar. med. et infimæ Latinitatis*, tom. ii. p. 407. edit. Basil.). This saying must be ascribed to the Anglo-Saxon pilgrims

* The improbability of this theory is shown by Hansen, vol. i. p. 239.—M.

† Gibbon has followed Domestus who supposes that a silk manufactory was established in the

xiii century in the Coliseum. The *Bandonarii*, or *Bandorarii*, were the officers who carried the standards of their school before the pope. Robbouse, p. 269.—M.

manded by three hills would not be chosen for a fortress; but the strength of the walls and arches could resist the engines of assault; a numerous garrison might be lodged in the enclosure; and while one faction occupied the Vatican and the Capitol, the other was intrenched in the Lateran and the Coliseum (53).

Games of
Rome.

The abolition at Rome of the ancient games must be understood with some latitude; and the carnival sports, of the Testacean mount and the Circus Agonalis (54), were regulated by the law (55) or custom of the city. The senator presided with dignity and pomp to adjudge and distribute the prizes, the gold ring, or the *pallium* (56), as it was styled, of cloth or silk. A tribute on the Jews supplied the annual expense (57); and the races, on foot, on horseback, or in chariots, were ennobled by a tilt and tournament of seventy-two of the Roman youth. In the year one thousand three hundred and thirty-two, a bull-feast, after the fashion of the Moors and Spaniards, was celebrated in the Coliseum itself; and the living manners are painted in a diary of the times (58). A convenient order of benches was restored; and a general proclamation, as far as Rimini and Ravenna, invited the nobles to exercise their skill and courage in this perilous adventure. The Roman ladies were marshalled in three squadrons, and seated in three balconies, which on this day, the third of September, were lined with scarlet cloth. The fair Jacova di Rovere led the matrons from beyond the Tiber, a pure and native race, who still represent the features and character of antiquity. The remainder of the city was divided as usual between the Colonna and Ursini: the two factions were proud of the number

A bull-feast in
the Coliseum,
A. D. 1332,
Sept. 3.

who visited Rome before the year 735, the era of Bede's death; for I do not believe that our venerable monk ever passed the sea.

[53] I cannot recover, in Muratori's original Lives of the Popes (*Script. Rerum Italicarum*, tom. iii. P. 1.), the passage that attests this hostile partition, which must be applied to the end of the sixth or the beginning of the sixth century.*

[54] Although the structure of the Circus Agonalis be destroyed, it still retains its form and name (*Agona*, *Nagona*, *Navona*); and the interior space affords a sufficient level for the purpose of racing. But the Monte Testaceo, that strange pile of broken pottery, seems only adapted for the annual practice of hurling from top to bottom some waggon-loads of live hogs for the diversion of the populace (*Statuta Urbis Romæ*, p. 186.).

[55] See the *Statuta Urbis Romæ*, l. iii. c. 87, 88, 89. p. 485, 186. I have already given an idea of this municipal code. The races of *Nagona* and *Monte Testaceo* are likewise mentioned in the Diary of Peter Antonius from 1404 to 1417 (*Muratorius, Script. Rerum Italicarum*, tom. xiv. p. 1124.).

[56] The *Pallium*, which Menage so foolishly derives from *Palmarium*, is an easy extension of the idea and the words, from the robe or cloak, to the materials, and from thence to their application as a prize (*Muratorius, dissent. xxiii.*).

[57] For these expenses, the Jews of Rome paid each year 1130 florins, of which the odd thirty represented the pieces of silver for which Judas had betrayed his Master to their ancestors. There was a foot-race of Jewish as well as of Christian youths (*Statuta Urbis, ibidem.*).

[58] This extraordinary bull-feast in the Coliseum is described, from tradition rather than memory, by Ludovico Buonconte Bonaldesco, in the most ancient fragments of Roman annals (*Muratorius, Script. Rerum Italicarum*, tom. xii. p. 535, 536.); and however fanciful they may seem, they are deeply marked with the colours of truth and nature.

* The division is mentioned in VII. Juno- " might have found frequent other records of it
cent. Pap. II. ex Cardinale Aragonio (*Script.* " at other dates." Habbhouse's Illustrations of
" *Rer. Ital.* vol. iii. P. 1. p. 435.) and Gibbon Childe Harold, p. 190.—M.

and beauty of their female bands: the charms of Savella Ursini are mentioned with praise; and the Colonna regretted the absence of the youngest of their house, who had sprained her ankle in the garden of Nero's tower. The lots of the champions were drawn by an old and respectable citizen; and they descended into the arena, or pit, to encounter the wild bulls, on foot as it should seem, with a single spear. Amidst the crowd, our annalist has selected the names, colours, and devices, of twenty of the most conspicuous knights. Several of the names are the most illustrious of Rome and the ecclesiastical state: Malatesta, Polenta, della Valle, Cafarello, Savello, Capoccio, Conti, Annibaldi, Altieri, Corsi: the colours were adapted to their taste and situation; the devices are expressive of hope or despair, and breathe the spirit of gallantry and arms. "I am alone, like the youngest of the Horatii," the confidence of an intrepid stranger: "I live disconsolate," a weeping widower: "I burn under the ashes," a discreet lover: "I adore Lavinia, or Lulcretia," the ambiguous declaration of a modern passion: "My faith is as pure," the motto of a white livery: "Who is stronger than myself?" of a lion's hide: "If I am drowned in blood, what a pleasant death," the wish of ferocious courage. The pride or prudence of the Ursini restrained them from the field, which was occupied by three of their hereditary rivals, whose inscriptions denoted the lofty greatness of the Colonna name: "Though sad, I am strong;" "strong as I am great;" "If I fall," addressing himself to the spectators, "you fall with me:"—intimating (says the contemporary writer) that while the other families were the subjects of the Vatican, they alone were the supporters of the Capitol. The combats of the amphitheatre were dangerous and bloody. Every champion successively encountered a wild bull; and the victory may be ascribed to the quadrupeds, since no more than eleven were left on the field, with the loss of nine wounded and eighteen killed on the side of their adversaries. Some of the noblest families might mourn, but the pomp of the funerals, in the churches of St. John Lateran and St. Maria Maggiore, afforded a second holiday to the people. Doubtless it was not in such conflicts that the blood of the Romans should have been shed; yet, in blaming their rashness, we are compelled to applaud their gallantry; and the noble volunteers, who display their magnificence, and risk their lives, under the balconies of the fair, excite a more generous sympathy than the thousands of captives and malefactors who were reluctantly dragged to the scene of slaughter (59).

Injuries.

This use of the amphitheatre was a rare, perhaps a singular, festival: the demand for the materials was a daily and continual

(59) Muratori has given a separate dissertation (the xxixth) to the games of the Italians in the middle ages.

want, which the citizens could gratify without restraint or remorse. In the fourteenth century, a scandalous act of concord secured to both factions the privilege of extracting stones from the free and common quarry of the Coliseum (60); and Poggius laments, that the greater part of these stones had been burnt to lime by the folly of the Romans (61). To check this abuse, and to prevent the nocturnal crimes that might be perpetrated in the vast and gloomy recess, Eugenius the Fourth surrounded it with a wall; and, by a charter long extant, granted both the ground and edifice to the monks of an adjacent convent (62). After his death, the wall was overthrown in a tumult of the people; and had they themselves respected the noblest monument of their fathers, they might have justified the resolve that it should never be degraded to private property. The inside was damaged: but in the middle of the sixteenth century, an era of taste and learning, the exterior circumference of one thousand six hundred and twelve feet was still entire and inviolate; a triple elevation of fourscore arches, which rose to the height of one hundred and eight feet. Of the present ruin, the nephews of Paul the Third are the guilty agents; and every traveller who views the Farnese palace may curse the sacrilege and luxury of these upstart princes (63). A similar reproach is applied to the Barberini; and the repetition of injury might be dreaded from every reign, till the Coliseum was placed under the safeguard of religion by the most liberal of the pontiffs, Benedict the Fourteenth, who consecrated a spot which persecution and fable had stained with the blood of so many Christian martyrs (64).

and
consecration
of the
Coliseum.

Ignorance
and
barbarism of
the Romans.

When Petrarch first gratified his eyes with a view of those monuments, whose scattered fragments so far surpass the most eloquent descriptions, he was astonished at the supine indifference (65) of the Romans themselves (66); he was humbled rather than elated

(60) In a concise but instructive memoir, the abbé Barthélemy (*Mémoires de l'Académie des Inscriptions*, tom. xviii. p. 585.) has mentioned this agreement of the factions of the fifth century de Tiburtino faciendo in the Coliseum, from an original act in the archives of Rome.

(61) Coliseum. . . ob stultitiam Romanorum majori ex parte ad calcem deletum, says the indignant Poggius (p. 17.): but his expression, too strong for the present age, must be very tenderly applied to the xvth century.

(62) Of the Olivetan monks. Montfaucon (p. 142.) affirms this fact from the memorials of Flaminius Vacca (No. 72.). They still hoped, on some future occasion, to revive and vindicate their grant.

(63) After measuring the prisca amphitheatrici gymus, Montfaucon (p. 142.) only adds, that it was entire under Paul III.; tacendo clamat. Muratori (*Annali d'Italia*, tom. xiv. p. 371. more freely reports the guilt of the Farnese pope, and the indignation of the Roman people. Against the nephews of Urban VIII. I have no other evidence than the vulgar saying, "Quod non fecerunt Barberi, fecere Barberini," which was perhaps suggested by the resemblance of the words.

(64) As an antiquarian and a priest, Montfaucon thus deprecates the ruin of the Coliseum: Quod si non sumpto merito atque pulchritudinis dignum fuisset quod improbus accretet manus, indigna res ubique in locum tot martyrum cruce sacrum tantopere sevitum esset.

(65) Yet the Statutes of Rome (l. iii. c. 81. p. 182.) impose a fine of 500 aurei on whosoever shall demolish any ancient edifice, ne ruinis civitas deformetur, et ut antiqua ædificia decorem urbis perpetuo representent.

(66) In his first visit to Rome (A. D. 1337. See *Mémoires sur Pétrarque*, tom. i. p. 372, &c.) Petrarch is struck with miracle rerum tantarum, et stuporis mole obrutus. . . Præsentia vero, mirum dictu, nihil imminuit: vere major fuit Roma majorisque sunt reliquæ quam rebar. Jam non

by the discovery, that, except his friend Rienzi and one of the *Colonna*, a stranger of the *Rhône* was more conversant with these antiquities than the nobles and natives of the metropolis (67). The ignorance and credulity of the Romans are elaborately displayed in the old survey of the city which was composed about the beginning of the thirteenth century; and, without dwelling on the manifold errors of name and place, the legend of the Capitol (68) may "provoke a smile of contempt and indignation. "The Capitol," says the anonymous writer, "is so named as, being the "head of the world; where the consuls and senators formerly resided for the government of the city and the globe. The strong "and lofty walls were covered with glass and gold, and crowned "with a roof of the richest and most curious carving. Below the "citadel stood a palace, of gold for the greatest part, decorated with "precious stones, and whose value might be esteemed at one third "of the world itself. The statues of all the provinces were arranged "in order, each with a small bell suspended from its neck; and "such was the contrivance of art magic (69), that if the province "rebelled against Rome, the statue turned round to that quarter "of the heavens, the bell rang, the prophet of the Capitol reported "the prodigy, and the senate was admonished of the impending "danger." A second example of less importance, though of equal absurdity, may be drawn from the two marble horses, led by two naked youths, which have since been transported from the baths of Constantine to the Quirinal hill. The groundless application of the names of *Phidias* and *Praxiteles* may perhaps be excused; but these Grecian sculptors should not have been removed above four hundred years from the age of *Pericles* to that of *Tiberius*: they should not have been transformed into two philosophers or magicians, whose nakedness was the symbol of truth or knowledge, who revealed to the emperor his most secret actions; and, after refusing all pecuniary recompense, solicited the honour of leaving

orbem ab hac urbe domitum, sed tamacro domitum, miror [Opp. p. 605. *Familiares*, ii. 14. *Joanni Colonna*].

[67] He excepts and praises the rare knowledge of *John Colonna*. Qui enim hodie magis ignarum Romanorum, quam Romani cives? Invitus dico, nusquam minus Roma cognoscitur quam Romæ.

[68] After the description of the Capitol, he adds, statuas erant quod sunt mundi provincie; et habebat quælibet tintinnabulum ad collum. Et erant ita per magicam artem dispositæ, ut quando aliqua regio Romano Imperio rebellis erat, statim imago illius provincie vertebat se contra illam; unde tintinnabulum resonabat quod pendebat ad collum; tuncque vates Capitolii qui erant contodes senatus, &c. He mentions an example of the Saxons and Suevi, who, after they had been subdued by *Agrippa*, again rebelled; tintinnabulum sonavit; sacerdos qui erat in speculo in hebdomada senatoribus denunciavit: *Agrippa* marched back and reduced the — *Persians* [Anonym. in *Montfaucon*, p. 297, 298.].

[69] The same writer affirms, that *Virgil* captus a Romanis invisibiliter exiit, Ivisque Neapolim. A Roman magician, in the xth century, is introduced by *William of Malmesbury* (*de Gestis Regum Anglorum*, l. ii. p. 86.); and in the time of *Flaminius Vacca* (No. 81. 109.) it was the vulgar belief that the strangers [the *Goths*] invoked the demons for the discovery of hidden treasures.

this eternal monument of themselves (70). Thus awake to the power of magic, the Romans were insensible to the beauties of art: no more than five statues were visible to the eyes of Poggius; and of the multitudes which chance or design had buried under the ruins, the resurrection was fortunately delayed till a safer and more enlightened age (71). The Nile, which now adorns the Vatican, had been explored by some labourers, in digging a vineyard near the temple, or convent, of the Minerva; but the impatient proprietor, who was tormented by some visits of curiosity, restored the unprofitable marble to its former grave (72). The discovery of a statue of Pompey, ten feet in length, was the occasion of a lawsuit. It had been found under a partition wall: the equitable judge had pronounced, that the head should be separated from the body to satisfy the claims of the contiguous owners; and the sentence would have been executed, if the intercession of a cardinal, and the liberality of a pope, had not rescued the Roman hero from the hands of his barbarous countrymen (73).

Restoration
and
ornaments of
the city,
A. D.
1420, &c.

But the clouds of barbarism were gradually dispelled; and the peaceful authority of Martin the Fifth and his successors restored the ornaments of the city as well as the order of the ecclesiastical state. The improvements of Rome, since the fifteenth century, have not been the spontaneous produce of freedom and industry. The first and most natural root of a great city is the labour and populousness of the adjacent country, which supplies the materials of subsistence, of manufactures, and of foreign trade. But the greater part of the Campagna of Rome is reduced to a dreary and desolate wilderness: the overgrown estates of the princes and the clergy are cultivated by the lazy hands of indigent and hopeless vassals; and the scanty harvests are confined or exported for the benefit of a monopoly. A second and more artificial cause of the growth of a metropolis is the residence of a monarch, the expense of a luxurious court, and the tributes of dependent provinces. Those provinces and tributes had been lost in the fall of the empire; and if some streams of the silver of Peru and the gold of Brazil have been attracted by the Vatican, the revenues of the cardinals,

(70) Anonym. p. 269. Montfaucon [p. 194.] justly observes, that if Alexander be represented, these statues cannot be the work of Phidias (Olympiad lxxxi.) or Praxiteles (Olympiad civ.), who lived before that conqueror (Plin. Hist. Natur. xxxiv. 49.).

(71) William of Malmesbury (l. ii. p. 86, 87.) relates a marvellous discovery [A. D. 1046] of Pallas the son of Evander, who had been slain by Turnus; the perpetual light in his sepulchre, a Latin epitaph, the corpse, yet entire, of a young giant, the enormous wound in his breast (pectus perforat ingens), &c. If this fable rests on the slightest foundation, we may pity the bodies, as well as the statues, that were exposed to the air in a barbarous age.

(72) Prope porticum Minervæ, statua est recubantis, cujus caput integra effigie tantæ magnitudinis, ut signa omnia excedat. Quidam ad plantandas arbores scrobes faciens detexit. Ad hoc visendum cum plures in dies magis concurrerent, strepitum aleantium fastidiumque pertatus, horti patrone congesta humo texit (Poggius In Varietate Fortunæ, p. 12.).

(73) See the Memorials of Flaminius Vacca, No. 57. p. 11, 12. at the end of the Roma Antica of Kardini (1704, in 4to.).

the fees of office, the oblations of pilgrims and clients, and the remnant of ecclesiastical taxes, afford a poor and precarious supply, which maintains, however, the idleness of the court and city. The population of Rome, far below the measure of the great capitals of Europe, does not exceed one hundred and seventy thousand inhabitants(74); and within the spacious enclosure of the walls, the largest portion of the seven hills is overspread with vineyards and ruins. The beauty and splendour of the modern city may be ascribed to the abuses of the government, to the influence of superstition. Each reign (the exceptions are rare) has been marked by the rapid elevation of a new family, enriched by the childish pontiff at the expense of the church and country. The palaces of these fortunate nephews are the most costly monuments of elegance and servitude: the perfect arts of architecture, painting, and sculpture, have been prostituted in their service; and their galleries and gardens are decorated with the most precious works of antiquity, which taste or vanity has prompted them to collect. The ecclesiastical revenues were more decently employed by the popes themselves in the pomp of the Catholic worship; but it is superfluous to enumerate their pious foundation of altars, chapels, and churches, since these lesser stars are eclipsed by the sun of the Vatican, by the dome of St. Peter, the most glorious structure that ever has been applied to the use of religion. The fame of Julius the Second, Leo the Tenth, and Sixtus the Fifth, is accompanied by the superior merit of Bramante and Fontana, of Raphael and Michael Angelo; and the same munificence which had been displayed in palaces and temples was directed with equal zeal to revive and emulate the labours of antiquity. Prostrate obelisks were raised from the ground, and erected in the most conspicuous places; of the eleven aqueducts of the Cæsars and consuls, three were restored; the artificial rivers were conducted over a long series of old, or of new, arches, to discharge into marble basins a flood of salubrious and refreshing waters: and the spectator, impatient to ascend the steps of St. Peter's, is detained by a column of Egyptian granite, which rises between two lofty and perpetual fountains, to the height of one hundred and twenty feet. The map, the description, the monuments of ancient Rome, have been elucidated by the diligence of the antiquarian and the student(75); and the foot-

[74] In the year 1709, the inhabitants of Rome (without including eight or ten thousand Jews) amounted to 136,568 souls (Lalut, *Voyages en Espagne et en Italie*, tom. iii. p. 217, 218.). In 1740, they had increased to 146,080; and in 1785, I left them, without the Jews, 161,899. I am ignorant whether they have since continued in a progressive state.

[75] The Père Montfaucon distributes his own observations into twenty days: he should have styled them weeks, or months, of his visits to the different parts of the city (*Diarium Italicum*, c. 8—20. p. 104—391.). That learned Benedictine reviews the topographers of ancient Rome; the first efforts of Blondel, Fulvius, Marsennus, and Fannus, the superior labours of Pyrrhus Ligerius, had his learning been equal to his labours; the writings of Onofrius Panvinus, qui omnes observavit, and the recent but imperfect books of Donatus and Nardini. Yet Montfaucon

steps of heroes, the relics, not of superstition, but of empire, are devoutly visited by a new race of pilgrims from the remote, and once savage, countries of the North.

Final
conclusion.

Of these pilgrims, and of every reader, the attention will be excited by an History of the Decline and Fall of the Roman Empire; the greatest, perhaps, and most awful scene, in the history of mankind. The various causes and progressive effects are connected with many of the events most interesting in human annals: the artful policy of the Cæsars, who long maintained the name and image of a free republic; the disorders of military despotism; the rise, establishment, and sects of Christianity; the foundation of Constantinople; the division of the monarchy; the invasion and settlements of the Barbarians of Germany and Scythia; the institutions of the civil law; the character and religion of Mahomet; the temporal sovereignty of the popes; the restoration and decay of the Western empire of Charlemagne; the crusades of the Latins in the East; the conquests of the Saracens and Turks; the ruin of the Greek empire; the state and revolutions of Rome in the middle age. The historian may applaud the importance and variety of his subject; but, while he is conscious of his own imperfections, he must often accuse the deficiency of his materials. It was among the ruins of the Capitol that I first conceived the idea of a work which has amused and exercised near twenty years of my life, and which, however inadequate to my own wishes, I finally deliver to the curiosity and candour of the public.

LAUSANNE,
June 27, 1787.

still sighs for a more complete plan and description of the old city, which must be attained by the three following methods. — 1. The measurement of the space and intervals of the ruins. 2. The study of inscriptions, and the places where they were found. 3. The investigation of all the acts, charters, *diaries* of the middle ages, which name any spot or building of Rome. The laborious work, such as Montfaucon desired, must be promoted by princely or public munificence; but the great modern plan of Nolli (A. D. 1748) would furnish a solid and accurate basis for the ancient topography of Rome.

THE END.

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